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ABSTRACTS

34th Annual Conference on South Asia

October 7 - 9, 2005

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Abraham, Shinu, St. Lawrence University
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Rethinking Internal and External Trade Networks in Early Historic Central Kerala

The late Iron Age/Early Historic period of South India (ca 300 BC to AD 300) is, in many ways, a good setting for investigating how ancient societies managed economies that incorporated external trade. In particular, the newly discovered coastal site of Pattanam in central Kerala has yielded material evidence suggesting the presence of a ubstantial Early Historic urban settlement with overseas and inland contacts. Analyzing this new discovery in the context of related sites and central Kerala geography may lead to new models about early South Indian socio-economic development and Indian Ocean inter-regional interactions.

Acharya, Meena, Tanka Prasad Acharya Memorial Foundation

Genesis of Current Political Crisis in Nepal- A Lesson for Infant Democracies

The paper reviews the current political crisis ion Nepal in its historical socio-economic and geopolitical political context. On the basis facts and figures, on the political side, it is concluded that democracy is about balancing the interest of various groups representing existing political forces within the country. It analyzes particularly the geopolitical situation of Nepal and the way this has been exploited by various groups to advancing their own interest, including the king, the big brother neighbor and the international community, donors or otherwise. It further analyses the impact of economic policies in increasing the dualistic development in Nepal. It concludes that efforts at globalization must take the nature of the economy in account. Globalization is viewed as a multi-dimensional process creating a culture of unlimited wants and massive dissatisfaction with conditions of deprivation. This situation creates fertile ground for insurgency of all kinds, as evident from current global situation, which includes Nepal. As a counter force the fundamentalists of all kinds also have fertile ground for propagating their agenda. In this context the paper sees very little prospect for agreement with the Maoists, who have total socialist agenda.

Adcock, Cassie, University of Chicago

Political Instrumentality in the Arya Samaj: The Shifting Grounds of Religious Authenticity

Historians of the north Indian reform movement, the Arya Samaj, have frequently described it as having split in 1893 into a "religious" and a "political" party. This classification is echoed by similar descriptions of the Arya Samaj by government officials of the colonial period. I revisit this classification by interrogating the colonial period understandings of religion on which it was based.
The opposition of religion and politics occupies an important place also in contemporary analyses of Hindu nationalism. Contemporary critics often argue that because Hindu nationalists employ religion for "instrumental" or "political" ends, therefore Hindu nationalism is not
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authentically religious, but really political. My research demonstrates the historical and analytical limitations of such an argument. The split of 1893, I argue, was centered on the type of religion, "national" or "universal," which the Arya Samaj ought to instantiate. This disagreement within the Arya Samaj reflects a broader debate among social scientists over the proper relation of religion and politics, and the identification of "pure" religion. Furthermore, I demonstrate that the identification of religion from politics was an inextricably political act in colonial India, bearing immediate consequences within the governmental logic of religious freedom.

Adluri, Sucharita, University of Pennsylvania

Acarya as Avatara: Religious Authority in Medieval Srirangam

The Ramanuja Nurrantati, a eulogy to Ramanuja (12th century CE), is said to have been composed by his disciple, Periya Koil Nambi, and was consequently incorporated into the prabhandic repertoire of recitation at Srirangam. The Koil Olugu, chronicles of the Srirangam temple, states that this poem was recited immediately after the Iyarpa (the last thousand of the Divya Prabandham), beginning in the 12th cenutry. In its 108 verses, Ramanuja is identified not only as an avatara of Vishnu, but is decisively established as the successor of the Alvars. This characterization of Ramanuja, in the temple and ritual context is the earliest textual evidence of Ramanuja's position within the nascent Srivaisnava community. Seen against the backdrop of reforms instituted by Ramanuja, at Srirangam, this text provides evidence of the complex processes of legitimation that were a hallmark of his tenure at Srirangam, which has not been addressed by scholars.

Agha, Sameetah, Pratt Institute

Imperial Defense and Colonial Contradictions in Nineteenth Century India

In the latter part of the nineteenth century the term "imperial defence" took on a more specific meaning—it referred to an integrated scheme which sought to bring the home islands, overseas colonies, and trade and strategic routes together in an overall strategy of defence. In regard to the British Empire in India, two debates loomed large for policy makers. The first was the security of India and the second, an obsessive fear of a Russian invasion of India across the North-West Frontier. Much of the historiography of imperial defence has not examined critically the main theatre in India where this policy was played out—the strategic and volatile Frontier region. India was never invaded by Russia. However the only place in India that saw a revolt comparable to the Great Mutiny of 1857 was the North-West Frontier itself. Situating the central, yet marginalized case of the Frontier within the framework of imperial defence historiography, this paper reveals major contradictions in British colonial policy in regard to the defence of India. In the process it also explores the theoretical and methodological implications of placing post-colonial histories of colonial resistance within larger imperial frameworks.

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Agnani, Sunil, University of Michigan

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"Philosophes, parliamentarians, and empire: the breakers of law in India and the makers of law in England"

This paper engages with the many reflections on empire undertaken in the second half of the eighteenth-century in divergent public and discursive arenas: parliamentary debates, philosophy and letters. Philosophes such as Diderot and Raynal wrote scathing if inconsistent critiques of colonialism and empire in the two Indies (the Americas and Asia), while Rousseau's hypothetical reflections on natural man seemed to be finding concrete embodiment in (or drawing their inspiration from) the natives of the New World. Tired of how provincial European philosophy seemed to be, Rousseau in 1754 called on philosophers to return to their roots, and to travel "as Plato did"; he wished that the "greedy merchants" who visited the East Indies could be replaced by "a Montesquieu, Buffon… d'Alembert, Condillac or men of that stamp." This paper will explore what the limits of such a "traveling philosophy" (as Diderot called it in 1780) might have been, and consider the impulse behind such an enterprise itself. By moving between these domains—the armchair anthropology of French philosophes, and the parliamentary hall debates of figures like Burke—this paper will explore what is living and what is dead in the political languages inherited from these thinkers.

Ahmad, Sadaf, Syracuse University

Al-Huda: A Story of Islamic Revivalism Amongst Urban Pakistani Women

An increasing number of urban Pakistani women have been actively engaging with an orthodox form of Islamic discourse, propagated by an Islamic school for women called Al-Huda. Created in Islamabad in 1994, this school turned social movement is unique in that it has been able to make inroads into the middle and upper classes of the urban areas of Pakistan, a feat other religious groups have been largely unsuccessful at accomplishing. Its success amongst these women has contributed to the general "Islamization" of society, and has made it a key player amongst religious groups also interested in da'wa (religious outreach).

Although the reasons for women's involvement with Al-Huda are many, and relate to their lived reality in the local and global contexts, this paper will examine the critical role Al-Huda's pedagogical techniques are playing in firstly attracting, and secondly accentuating a particular kind of Muslim consciousness amongst women from the middle-and-upper classes. It will also demonstrate that while Al-Huda's growth is facilitated by particular cultural codes—ideologies, beliefs—that pre-exist in the socio-cultural landscape of Islamabad, competing cultural codes, particularly if strongly embedded, can also constrain growth and/or produce or accentuate tensions amongst, and dissonance within, individuals associated with it.

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Ahmad, Ahrar, Black Hills State University

Islam in South Asia: The Challenges and Opportunities of Uniqueness

There are many compelling similarities that South Asian Islam shares with "Islams" elsewhere regarding basic ritual
and belief (that connect the Muslims there to a world-wide ummah, give them an over-arching sense of unity and self-definition, and distinguish them from other domestic groups). At the same time, there are some cultural/political factors and forces (determined by how Islam was carried here, the syncretist tendencies both at the "folk" and elite levels, the impact of, and response to, British rule, and the lively debates between the Sufi tarikas, the traditional ulama and the Muslim political classes), which provide a certain distinctiveness to the Muslim experience in South Asia.

Consequently, the paper will examine the contested/negotiated space between the universalist claims of Islam and the particularist tendencies that Muslims demonstrate in South Asia. It will propose that while this historical development has created some opportunities for South Asian Muslims (e.g., the possibility of exploring democratic alternatives not generally pursued by Muslims elsewhere), it has also created a schizophrenic tension within the Muslims (does faith trump culture and language as markers of identity?) that has led to some confusions and internal conflicts. Particular attention will be paid to Bangladesh and Pakistan.

Allendorf, Keera, University of Wisconsin-Madison

He Said, She Said, They Said: Household Decision-Making and Health in Nepal

Women's empowerment – the ability to control resources and make choices – is increasingly recognized as an important factor in child and maternal health in South Asia. However, studies exploring this relationship have paid little attention to men's views of household decision-making. Using the 2001 Nepal Demographic and Health Survey I explore both wives' and husbands' views of household decision-making and their effects on child and maternal health. Most couples are in agreement about who has the final say on household decisions, but there is also a substantial amount of disagreement. Preliminary results indicate that couples in agreement that the wife participates in decisions have the best health outcomes, suggesting that the larger and more visible the wife's role in decision-making the greater the benefit to health. Women who play a more covert role in decision-making, indicated by disagreement with their husbands over whether they participate in decisions, also have better health outcomes than women who don't participate at all, but not to the same degree as women whose husbands agree that they participate in decisions.

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Allin, Gurudev, University of Wisconsin - Madison

Sourcing Archaeological Gold Using Trace Elements: A South Asian Case Study

An exploratory study on gold dust from sources in the upper Indus and Gilget Rivers has demonstrated the potential for trace element sourcing of ancient gold artifacts. Beyond these potential sources, a set of ten gold foil beads from Afghanistan were tested for the same elements. The technique applied in this case was ICP Mass Spectrometry. This study has revealed the potential of “platinum group” elements such as osmium as well as other elements such as nickel and copper in discerning where archaeological gold may come from. Artifacts may be analyzed by non-destructive techniques such as PIXE (Particle Induced X-Ray Emission) or minimally invasive techniques such as Laser Ablation ICP-MS. Though minimally destructive, even standard ICP Mass Spectrometry only requires relatively small amounts of material for analysis on the order of one milligram. This research is important in tracing the early development of precious metal exploitation in South Asia. Furthermore, such information will undoubtedly illuminate the changing patterns in long distance trade from the Early Harappan Period to the Early Historic Period of South Asia.

Alter, Joseph S., University of Pittsburgh

Yoga Today: Reflections on Sexuality and the Politics of Knowledge

At a time when knowledge has become deeply politicized by the culture of nationalism, it is more important than ever for academics to define the terms under which they work, the criteria they use to measure the relative value of differenct claims, and to take a stand on what counts as scholarship and what does not. In this presentation I propose to do this with repsect to the question of yoga. What is at stake, politically and intellectually, in claiming -- and in challenging the claim -- that yoga is "a timeless pragmatic science evolved over thousands of years dealing with the physical, moral, mental and spiritual well-being of man as a whole" (B. K. S. Iyengar)? What is at stake, politically and intellecutally in claiming -- and in challenging the claim -- that "[p]erfection is always the goal [of Yoga], and...it is neither athletic nor hygienic perfection. Hatha Yoga cannot and must not be confused with gymnastics" (Eliade)? Since these questions articulate a very general problem in the politics of academic knowledge, my focus will be on gender and sexuality and the medicalization of yogic sexuality in particular.

Ambikar, Rucha, California Institute of Integral Studies

Communalization of Education in India: an Ethnography of Vidya Bharati Schools in Maharashtra

Is India teaching hate against minorities in her schools? Are right-wing Hindu fundamentalist organizations endangering secular education in India by pushing anti- Islam rhetoric and effecting a political agenda of Hindu supremacy through state sponsored changes in school syllabi in India? Do these changes pose a threat to the secular fabric of the country? To discuss

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these issues, I aim to explore the intersections of nationalism, religion and education in the increasing popular support, and political domination of Hindu right wing elements in India and the role of secondary school education therein.

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Towards this end, I engage an ethnography of two right wing schools in state of Maharashtra run under the supervision of the Sangh Parivar (a conglomerate of right wing parties), to offer an insight into methods of education that are linked with particular and purposive right wing agenda to engender a new generation of students indoctrinated into violence and hate. This paper discusses various curricular and extra curricular methods through which such education takes place and seeks to understand ideas of democracy, secularism, nationalism and religion fostered in these students through such education in order to assess whether these methods increase intolerance and encourage violence.

Ameri, Marta, New York University

Evidence of Administration and Contact in Chalcolithic Western India: Seal Impressions and other Material from Gilund

The discovery of seal impressions at the Ahar-Banas site of Gilund in the winter 2002-2003 excavation season came as a surprise to many who had typically considered this area of western India a backwater, physically close to yet developmentally far removed from the great cultures of the Indus Valley and beyond. The use of seals and their impressions to guarantee the integrity of a stored product places the site squarely within an administrative tradition that existed throughout Asia as early as the 5th millennium B.C.

What is unusual about the impressions from Gilund, however, is that rather than imitating the square seals of the Indus Valley, they strongly resemble material found at BMAC sites of Central Asia. Other Gilund material also seems to suggest contact with these areas. The discovery of this material calls for a reexamination, and possibly a redefinition of the Ahar-Banas Culture and its relationship with the world beyond its borders. This paper will attempt to place the seal impressions and other artifacts within the larger context of their administrative function and iconographical origins. I also hope to address some of the cultural mechanisms that may have led to the appearance of these artifacts in western India.

Amrute, Sareeta, University of Chicago

Door ki Dhol: Voicing Migration and Diaspora in Local Theater

When the members of the Indian Women's Association of Berlin, Germany decided to put on a play called "Door ki Dhol," written by a local Indian writer, they thought they were doing little more than supporting Indian artists. During the months in which it was rehearsed, rewritten, and produced, the play emerged as a location of conflict over how Indians abroad should represent themselves. This paper argues that at least two contradictory accounts of the meaning of migration emerged during Door ki Dhol's production. One followed a typical narrative of the migrant as a promising young man who makes good in the West, while the other undercut this narrative, especially through song and dance, with a story of going abroad that makes making the 'West' into an extension of India itself. An analysis of this play demonstrates the competing

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models of relationship to the Indian nation-state available to and fashioned by 'diasporic' Indians, and suggests that the idea of diaspora itself both resists and relies on older myths of migration and attachment.

Anantharam, Anita, The College of New Jersey

Subjective Space of City and Poetry: The Poems of Gagan Gill

This paper seeks to embed the poems of the Hindi poet Gagan Gill (b. 1959) within the literary landscape of contemporary New Delhi. Gagan Gill's case is a great illustration of the interweaving of public and private personas—she seems a very private person (though not reclusive), yet she chooses to publish, which positions her in a public space. She does not like the attention that her work receives and therefore chooses carefully the functions she supports and attends. She claims she has to write in order to give voice to the most private of emotions, and yet, her passion for life is driven by a profound sense of social responsibility. Understanding these multi-faceted images of the self as contradictory and complementary at the same time sheds light on the contentious relationship that women poets maintain with the larger public and political sphere of the nation. This paper argues that if artistic expression is about the creation of identity, then for the post-colonial woman artist, this creative process is inherently political.

Aranha, Rima, State University of New York at Buffalo

Ideology Transmission Strategies of a Right Wing Student Political Organisation in India: A Case Study of Akhil Bharatiya Vidyarthi Parishad

In recent years, there has been a tremendous transformation in India's democratic climate. The Right Wing, at this moment, is in a triumphant mood having emerged ideologically as a viable alternative to the Gandhi – Nehru legacy of a democratic State. In this contemporary context, the Akhil Bharatiya Vidyarthi Parishad (hereafter ABVP) has risen to become the most prominent right-wing student political organisation by coming to the forefront of Indian student politics. Significantly, this has occurred against the larger reality of a declining involvement of students in national public life and narrow, self-serving, issue-based politics on college campuses.

Based on an M.A dissertation , this paper will focus on the key processes and strategies used by ABVP to socialise students into the Hindu Nationalistic ideology and thus build strong collective Hindutva identities amongst them. It will make apparent firstly, ABVP's biggest success to build a non-political, socio – cultural image of cultural Nationalism amongst students and secondly, its successful co-option of teachers and their central role in the organisation.

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Asthana, Vandana, University of illinois at Urbana Champaign

A political ecology of sustainable water practices in northern India

My paper draws attention to the multiple ways in which a water transfer project on the Upper Ganga Canal at Moradnagar, India is "valued" in an ecological conflict and how this discourse is used by actors to position themselves and their interests in Delhi's water management policies. This conflict raises questions regarding the nature of the Indian state's water resource development and management practices in a neo-liberal era. Changing water practices serve as a means of demonstrating the grounded, de-centered and engaged approach of political ecology. Rather than focusing on one pervasive discourse and studying its effects on people and their environment, my emphasis draws attention to the role of multiple actors, their history, ambiguities and contestations that help expose the complexity and dynamics of a water resource conflict.

Ayyangar, Srikrishna, Syracuse University

How empowerment programs dis-empower the poor: A study of a government microcredit program in Karnataka

This paper examines the performance of the Sthree Shakthi microcredit program designed and implemented by the Government of Karnataka. It was launched in 2000 to empower women by providing them microcredit services, using Anganwadi workers as the frontline staff to organise the women into self help groups.

This case study illustrates how recent trends of state intervention based on empowerment and local governance cohere with the very things they seek to replace like patronage and overbearing centralisation.

It examines how populist politics, technocratic policy compulsions and a divided political regime created perverse incentives for institutional actors to generate inequitable outcomes.

Field evidence from three villages in Kolar district revealed that participation in the program was captured by village elites, and further, generated free riding of the benefits by the beneficiaries. The program failed because it was deliberately undermined by state level actors because the incumbent regime wanted a rhetorical device to garner votes.

The paper thus demonstrates how changing modes of governance can, in the end, just become useful rhetorical devices to perpetuate well established patronage structures with a cost to the poor and unclear benefits to the institutional actors.

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Bacchetta, Paola, University of California

The RSS and Languages of Caste

This presentation addresses the place of caste in the genealogy, discourses and practices of the Rashtriya Swayamsevak Sangh (RSS). The RSS was formed as much in relation to low caste protest movements in Maharashtra in the 1920s as in relation to other forces of the time. Since then, caste, in both its dominant and subaltern manifestations, has circulated complexly in Hindu nationalist discourses and actions. Historically, the RSS has sometimes muted caste, and sometimes strategically articulated it. Throughout, caste has been integral to the RSS conceptual grid, its assumptions, logics, central concepts, and truth claims. Caste, in both articulated and muted forms, has participated centrally in the production of RSS subjects, objects, conduct, and events. This study is based on RSS primary materials (publications, internal documents) from the earliest to present, fieldwork among RSS members, and a range of secondary materials.

Bahri, Deepika, Emory University

This too Is Made in India: Aniruddha Bahal's Espionage Thriller, Bunker 13

"Imagine Catch 22 rewritten by Hunter S. Thompson," exhorts the Guardian review of Aniruddha Bahal's 2003 "drugs 'n espionage nailbiter," Bunker 13. With a plot that might have been written by Carl Hiaasen and Tom
Clancy, this debut novel by investigative reporter and former CEO of Tehelka.com is something of an explosion on the publishing scene. Boasting an advance rivaling Arundhati Roy's, the novel moves us into novel territory for postcolonial fiction: war, murder, drug smuggling, gunrunning, nuclear arms-heists, chemical torture, corruption in defence procurement, and kinky sex. We would hardly recognize in this novel set on the Indo-Pak border and freely moving through central Asia, Russia, and Europe, anything of the literary revolution spawned by Rushdie's Midnight's Children in 1981. Bunker 13, in brief, gives the reader pause. Can this be India? This paper surveys the novel's reviews to excavate the anxieties, the pride, and the surprise occasioned by Bahal's marked departure from the usual preoccupation with the literary on the one hand, and the formula of exploring the "heat and dust" of India in the lingering afterglow of empire's sunset on the other.

Baishya, Amit, University of Iowa

The Jack, Rose and T-Rex Mobile Show: Globalization, Media Flows and its Dissemination in the Peripheries

This paper draws on my research conducted on the phenomenon of Mobile Theater in the Indian state of Assam. Since 1998, Mobile has been noted for its theatrical adaptations of noted Hollywood blockbusters like Titanic, Jurassic Park etc. These plays have been termed 'technical' plays. My paper has two main objectives. First, it seeks to locate the emergence of such 'technical' plays in the wake of economic liberalization in India, and the resultant proliferation in

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media flows through cable television and dubbed Hollywood cinema. Secondly, I will examine the processes through which such adaptations become the site for a production of locality. A local identity is constantly being foregrounded here as against a 'national'one by harnessing these transnational media flows. The local, national and global here are not examined as discrete spaces in themselves but rather as mutually constitutive of each other. Given that the state of Assam has had a history of subnationalist feeling, such struggles in a zone of public culture are illustrative of the struggles between local and national identity in India. The backdrop of the global in this, makes Mobile Theater a fascinating case study of the complex dissemination of media flows in a globalized world.

Bald, Vivek, New York University

In Search of Bengali Harlem:South Asian Migration and Settlement in New York City, 1910s-1950s

This paper presents a picture of the South Asian presence in New York during a period in which the existing literature tells us immigration from the subcontinent was merely a trickle. Starting from the stories of three Bengali Muslim men who migrated undocumented to New York during this period, Bald draws on scholarly literature, archival material, and oral histories in an effort to answer the question: what exactly did the Indian presence in New York look like in the first half of the 20th century?The answer to this question leads us to the histories of Indian lascar sailors along the New York waterfront and to a community of former-lascars who settled in Harlem in the 1920s-1940s. These men married Puerto Rican and African American women from their adopted neighborhood and worked as dishwashers, cooks, and factory workers. By the late 1940s, they had opened some of the city's first halal butchers and Indian restaurants, become a significant part of the larger Harlem landscape and were building links with local religious and political figures, including Malcolm X. Bald's paper gives a first look into this fascinating and little-known history of South Asian New York.

Banerjee, Sukanya, University of Wisconsin-Milwaukee

Recovering Masculinity: Mourning, Melancholia, and the Citizen Body

This paper highlights the male nationalist body as an important interlocutor in debates of citizenship in the early decades of the twentieth century in India. While the masculinization of the effete colonized male has been widely recognized as an important constituent of the trajectory of Indian nationalist consciousness (situated amidst corollary nationalist constructions of femininity), the terms of this (re)masculinization remain relatively unexamined. Rather than accepting masculinity as self-evident, the paper examines how the emergent male citizen's relation with historicity was spectacularized through competing and often incompatible vectors of corporeality. Presenting the nationalist discourse as considerably refracted on the question of the male citizen body, the paper enters into these debates through an examination of Surendranath Banerjea's autobiography, Nation in Making (1925), focusing on the ways in

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which the autobiography develops an idiom of mourning as the only one that can arrest the effacement of those bodies (preeminently Banerjea's) and modes of citizenship deemed inaccommodable within hegemonic nationalist envisionings. In doing so, the paper opens up the question of mourning as one that not only provides a genealogy of the contingencies of citizen bodies, but also points, if by foregrounding its own limits of articulation, to their ethical grammars and responsibilities.

Bangash, Taqi, University of Peshawar

South Asia's Response to Iraq War

Having bonds since ancient times, South Asians have important ties with Iraq during current times as well. Despite poverty as a major factor South Asians spend millions on travel to Iraq. Greater number of less educated South Asians travel to Iraq almost ignoring the serious war dangers. There were anti-war feelings expressed by South Asians. Despite that India and Pakistan seriously thought of sending regular troops to Iraq in support of the coalition. Iraqis took hostage Indians, Pakistanis and Nepalese. Thus India and Pakistan decided not send regular troops. However, the US succeeded in recruiting retired army personnel privately, both from Pakistan and India. They avoided regular combat duties. More than 3500 Pakistanis found themselves stranded in Iraq. Several regular Pakistani-American soldiers gave their lives in Iraq for the American cause. President Musharraf opined that Iraq war is not allowing joint Pak-US efforts to concentrate on Afghanistan. After Cold War II, Pakistan's relations with the US were deteriorating. However post-9/11 Pakistan succeeded in earning non-NATO ally status

Barnsley, Carole A., Indiana University

Subversive Elements in Expressions of Taqiyya

In Domination and the Arts of Resistance, James Scott makes a case for the use of "hidden transcripts" together with "public transcripts" to better understand the history of groups that dominate and have been dominated. "Hidden transcripts," both oral and written, often embody a critique of power and are therefore an obvious source for understanding resistance to domination. His theory is especially useful for understanding relationships between groups where there is a radical distinction in power. The Nizari Ismaili community during the Satpanth period was a Muslim community in the Indian subcontinent under considerable threat of extinction. While under these circumstances, revered guides known as Pirs composed a number of ginans or hymns. In my paper I will reinforce the already proposed argument that the ginans written by these Pirs represent an expression of taqiyya or dissimulation and are not necessarily evidence of a clever conversion technique. I argue that by applying Scott's theory of "hidden transcripts," we can uncover the subversive nature of some of the ginans that enhances our understanding of this expression of taqiyya and may shed some light on other examples of taqiyya elsewhere in the world and in other time periods.

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Barrett, Ronald, Stanford University

Dawa and Duwa: Medicine as Prasad in the Context of Pluralism, Pragmatism, and the Stigma of Leprosy

People in Banaras often use the phrase, dawa aur duwa dono ("both medicine and blessing"), to explain the efficacy of medications when provided in a spiritual context. Using the example of an ashram-based ayurvedic treatment center for leprosy, I argue that this combination of dawa and duwa represents a cultural model of medicine as prasad in which the therapeutic substance serves as a medium for the exchange of power between healers and patients. This model allows for the widest range of medical pluralism insofar as it values the transmissive properties of a given medication over the identity of its ingredients. It also informs the pragmatic concerns of medical treatment decisions by emphasizing the overall quality of a healer rather than his or her particular theory of practice. Finally, with respect to leprosy, the duwa of the dawa addresses deeper levels of suffering for a highly stigmatized illness. This model is nested within a larger framework for the transaction of coded substances in Indian communities.

Barrow, Ian, Middlebury College

Assassination Museums in South Asia

This paper examines 'assassination museums' in South Asia, particularly those dedicated to post-independence leaders who were killed while in power. It focuses on the SWRD Bandaranaike museum in Colombo, the Mujib and Zia museums in Dhaka and Chittagong, and teh Indira and Rajiv museum in New Delhi. The argument is that there are remarkable similarities between these museums, despite the fact that they are in different countries and were established at different times. Many are located at the place of assassination and all prominently feature gruesome artifacts, inclusing preserved blood and body matter, bullets and bloodied clothing. These artifacts form part of extensive displays that review the history and importance of the leader. The paper concludes with some observations as to why the museums are so similar and, in doing so, considers the role of the leaders' families and parties, and the broader context and meaning of political museums in South Asia.

Basu, Subho, Syracuse University

Hierarchy of Civilization: Representation of Global Society in the late Nineteenth Century Bengali Geography Lessons

This essay examines how geography text books in Bengal in the late nineteenth century constructed images of global society and Bengali literati's appropriation and redefinition of such images in developing their imaginings of home and abroad (Ghar ebong bahir). Written between 1844 and 1888, Bengali school text books for geography lessons provide sketches of different 'civilizations' in the world and follow a scheme of locating civilizations in a hierarchy in terms

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of their stages of evolution and supposed moral virtues. This essay explains how such representations have naturalized both colonial world view and high caste Bengali Hindu understanding of social rankings of different ethnicities. This portrayal, the essay further argues, had influenced Bengali literati's imaginings of Bengal/India as home, its internal hierarchy and its location in world civilization in relation to colonial globalization in the late nineteenth century.

Basu, Manisha, University of Pittsburgh

"Epic Columns and Neo-Essays: Erections of an Imperial Morality in Hindu India"

"Epic Columns and Neo-Essays: Erections of an Imperial Morality in Hindu India" shows how the material medium of Jay Dubashi's 1992 book, The Road to Ayodhya (which began as a series of 'columns,' or neo-essays, as the paper theorizes them) overlaps with a specific syntactical orchestration of words to offer notions of time, history, and Hindu imperialism that simultaneously imbibe as well as translate into contemporary global terms, the religio-mythic iconography of a Brahminical scriptural tradition. Such a religiosity of discourse, rather than constituting a simple throwback to primitive ritualisms, is in fact coeval with a technologistic-managerial arrangement of language, which forces us to unmake many of the most cherished dogmas of political and cultural theory. Sacred notions like emancipation, liberty, freedom, and independence, emerge from this argument as profoundly situational weapons from sixteenth and seventeenth century Europe, that given the transformation of language environments, and therefore of notions of temporality and historicity, need to be imagined again. At the centre of this reimagining, are figures like Jay Dubashi, economist, journalist, and active right-wing politician, who expresses a style of public intellection tied closely to the think-tank based diagram of intellectual work fast acquiring dominance in the American landscape.

Basu, Lopamudra, University of Wisconsin Stout

Memorializing Bhopal: Global Justice, Women and the Nation in Amulya Malladi's A Breath of Fresh Air

Amulya Malladi's A Breath of Fresh Air (2002) memorializes two traumatic events in Indian postcolonial history, both occurring in 1984, the Bhopal gas tragedy, and the anti-Sikh riots erupting in the wake of the assassination of Mrs. Indira Gandhi.
While Malladi's protagonist Anjali is the primary victim of the gas disaster, the more poignant secondary victim is her son who is born with congenital lung defects resulting from Anjali's exposure to the lethal gas. The novel does not engage with possibilities of a collective struggle for legal redress for the victims of the gas disaster, the work of which is still alive in the continuing grassroots struggles of Bhopal women and transnational activists still attempting to prosecute Union Carbide on American soil. What displaces the narrative quest for global justice is a narrower focus on protecting the fragility of secular nationalism, in the wake of the anti-Sikh riots. The feminist vision of the novel embodied in the friendship and nurturance between Anjali and Harjot chooses to confine itself to the national geographic imaginary. The complicity of the

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nation in the failure to secure global justice is elided in this re-presentation of Bhopal and its aftermath.

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Becker, Catherine, University of California, Berkeley

The Colossal Buddha of Hussain Sagar: Hyderabad's Answer to the Statue of Liberty?

Brochures produced by the Andhra Pradesh Tourism Development Corporation tout AP as "The Land of Enlightenment" and invariably include photographs of the monolithic Buddha image in the center of Hyderabad's Hussain Sagar. When interviewed in 1990 after the tragic initial attempt to install the standing Buddha, then AP Chief Minister N. T. Rama Rao explained that he conceived of this image while visiting New York's Statue of Liberty. Despite the wealth of ancient Buddhist sites throughout Andhra, Buddhism historically had little impact on the city of Hyderabad. How might this radiant image of the Buddha function as Hyderabad's very own Statue of Liberty?

Although the Hussain Sagar Buddha employs some of the standard iconography of second century Buddha images from Andhra Pradesh, this image, in its monumental size and public setting, departs significantly from earlier models. An examination of the diverse visual sources employed in the creation of this image, along with a consideration of the image's larger contexts—physical, political, and historical, reveals that the Hussain Sagar Buddha not only functions, much like the Statue of Liberty, as a symbol of local and national identity, but also as an icon for the marketing of Andhra's Buddhist heritage.

Bhan, Mona, Rutgers University

Recreating culture, Refiguring rights: Decentralization and Development among the Brogpas of Kargil

The recently formed autonomous hill development council in district Kargil (Jammu & Kashmir) points to the centrality of cultural and minority discourses in legitimizing political representations. I analyze the struggles, stakes and negotiations of Brogpas, an ethnic minority living along the disputed line of control between India and Pakistan, in obtaining a formal representation in the council. Brogpas who are celebrated for their "pristine" culture and an "Aryan lineage," creatively engage with the narratives of cultural and minority rights to legitimize their demand for a political representation. I demonstrate how Brogpas co-opt the discourse of the "need" to maintain their identity unchanged, while at the same time aspiring to partake in dissemination of political power and resources through the hil-council - processes that are inmical to their perceived identity. Despite provisions of local empowerment institutionalizing and reinforcing societal divisions, the reification of the local in the struggles for representation is viewed by Brogpas as a chance to wrest themselves from relations of subjugation that reduce them to spectacles identifiable only through redundant stereotypes.

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Bhate, Anilkumar, DeVry University

Pattern Recognition of Distribution of Indus Civilization Sites

There are almost 2000 sites that have been discovered in the Indus Civilization. Many of these sites have not been excavated yet. The geographical layout of these sites indicates that there existed a specific pattern within their general geographical layout. This paper presents a pattern recognition approach that could help figure out a possible general layout of these sites. Such a layout could provide a general systematization of geographical arrangement that might help in predicting political, commercial and cultural relationships between the various sites of Indus Civilization.

Bhatt, Avaneesh, The University of Chicago

The Reversal of a Reformist Writer

My paper focuses on Narmad (1833-1886), a Gujarati writer of 19th C. Though better known as a poet, and discussed in the literary histories as 'Kavi-Narmad', the passion associated with Narmad's writing is more obvious in his prose. Without doubt he is the architect of Gujarati prose writing, who left an indelible mark on the way Gujarati prose evolved later. However my paper concentrates on the ideological reversal that took place in Narmad's career as a reformist-writer. As a precocious youth, Narmad started speaking to public gatherings regarding the ills of contemporary Gujarati society at the age of seventeen and at one stage publicly confronted corrupt religious leaders like Jadunath, notorious through Maharaj-libel case. The same Narmad embraced the ideology of 'Arya-dharma' later and defended it through his essay 'Dharmavichar'. The defiant Reformist Narmad turns a revivalist in the mid 30s of his life and dismisses the Reformation movement as 'alien' to Indian culture. What were the cultural and historical reasons that shaped this change? Which events altered Narmad's intellectual make-up? The paper will analyze the 'chronological divide' and ambivalence of Narmad, illuminating the nature of reformation and the role of intellectuals in the enterprise.

Bhattacharya, Tithi, Purdue University

The Flight of the Bramhadaitya: Ghosts and their Advocates in Colonial Bengal

Ghosts, like many other beings in nineteenth-century Bengal, underwent a profound transformation with the coming of modernity. On the one hand, there was an intense denial of the existence of ghosts in response to the growing influence of European science and rationality. On the other hand, the apparatus of science and rationality was invoked to "prove" the existence of life after death. The nineteenth-century Bengali gentleman liked to include amongst his intellectual passions a taste for the occult. Séance sessions in the homes of the great and good were common. The goal of these gatherings was not simply to communicate with the dead but to

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determine through modern science, the constitution, composition and above all, the philosophy of the spirit world. This paper tracks changes in the genealogy of both the ghost and the ghost story with the coming of colonialism in Bengal. It is part of a larger effort to understand the apparent continuity of the supernatural in a world that was zealously securing its scientific moorings.

Bhaumik, Kaushik, Open University

A Superior Modern?: Bombay and Princely India, 1910-1930

Through an analysis of film and other forms of cultural production this paper seeks to project the Indian princely states as the dominant medium for imagining the modern in western India in the early decades of the twentieth century. Although Bombay, the centre of modernisation in western India, fell outside princely India, it drew much of its cultural energies through connections with the numerous princely states in its hinterland. A substantial section of Bombay intellectuals had either direct connections with princely India or chose to project in cultural production in diverse media a modern prince as the desired leader of the emerging nation. Such visions had much in common with Gandhi's dream of modern India as a Ramrajya. Central to the vision of a princely modern India was the conviction that such an India would have a superior ethical basis to modernity avoiding the pitfalls of modernisation in the West. Progress in the West was seen as blind to the emotive realities of human life against which 'princely' trusteeship promised a more intimate and lyrical relationship between ruler and ruled making democracy in India closer to the ideal than in the West.

Binumol, Tom, Jawaharlal Nehru Technological University

Jiirnoddharana - an Age Old Indian Approach in Conservation

Theory of Conservation is usually based on respect for the value and authenticity of the remains of the past. Various approaches to Conservation have been introduced, debated and followed ever since the emergence of 'the science of Conservation'. This paper seeks to explore an age old concept of *jiirnoddharana*, the ancient Indian understanding of deliverance of built heritage from decay. *Jiirna* means 'old, decayed,' or the process thereof. *Uddhaarana* means 'lifting, raising up' or 'delivering', therefore J*iirnoddharana* can be interpreted as a combination of preservation and restoration. The 15th century treatise on Temple Architecture, *Tantrasamuccayam* written by Chenasu Narayanan Namboothiripad, is the literary base for *Jiirnoddhaarana* process. The method of Jiirnoddharana (uplifting the decayed) was traditionally practiced in the maintenance procedures of buildings that belonged to the Taccusastric lineage in the remote coast of Kerala in Southern India. In Taccusastra 'the science of taccu or carpentry, the nature of theory (theoretical principles) was always 'a posteriori' which means that theory followed the contingencies of practice. Though Vedic planning principles and treatises were introduced to Kerala through the process of Aryanisation of the region, all the

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treatises were reinterpreted and rewritten through a process of adaptation to the already existing construction customs and practices.

Bose, Mandakranta, University of British Colombia

An Art of One's Own: Heritage, Gender and Classical Indian Dance

Since the 1980s, the long and often troubled history of the classical Indian dance tradition seems to have entered a new phase in which both its location and its social agency have substantially altered. Classical Indian dancing is now taught and performed widely outside India, neither as an exotic phenomenon nor as a qualifying accomplishment for marriageable daughters but as a necessary instrument of personal and collective self-definition among South Asian diasporic communities in Europe and North America, pursued with sustained vigour and supported by community patronage. My aim in this presentation is to understand, against the background of the tradition of classical Indian dance and its gender implications, the role of dance in that community, the changes it is undergoing in its content and form, and the question of the dancer's autonomy. Of particular interest to me is my experience that dance is now a way of breaking out of traditional conventions of self-definition and representation, as we may see in the reorientation of formulas of gender, race and class in modern performances of the Ramayana and other ancient legends.

Bridges, Elizabeth J., University of Michigan, Ann Arbor

Economic and Social Interaction in the Late Prehistoric Southern Deccan: Recent Research in the Tungabhadra Corridor, North Karnataka

Elizabeth Bridges and Carla M. Sinopoli, University of Michigan, Co-Authors: The Early Historic Landscapes of the Tungabhadra Corridor (EHLTC) archaeological project examines social, political, ideological, and economic transformations in the southern Deccan during the first millennium BCE through the first millennium CE. The early part of this extensive period witnessed the emergence of multiple regional centers, including the well known sites of Brahmagiri, Maski, and Tekkalakota. EHLTC excavations focus on another emergent center, Kadebakele, on the northern bank of the Tungabhadra River (Koppal District, Karnataka). Kadebakele's inhabitants engaged with communities and resources at diverse geographic scales: from their local hinterland and surrounding small villages, to the larger network of contemporaneous regional centers, and beyond, to interactions and trade with distant areas of the subcontinent. In this paper, we examine diverse categories of goods recovered in our 2003 and 2005 field seasons; information on local and exotic metal, ceramic, and bead artifacts will be presented and discussed in relation to these multiple scales of economic and social interaction that characterized this dynamic period.

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Bright, Kristin L., University of California, Berkeley

Gender, Drug Abuse, and the Unsettling Logic of the Pharmakon

Derrida was fascinated with the Greek word pharmakon and its irreducible meaning as both "remedy" and "poison." In a 1968 essay, he described the difficulty of pharmakon's translation as "nothing less than the problem of the very passage into philosophy." This paper considers how clients at a contemporary drug rehabilitation center in Bangalore explain their use of pharmaceutical drugs as similarly therapeutic and addictive. While pharmaceuticals such as pain relievers, amphetamines and tranquilizers are precieved to be relatively safe and less stigmatized than other drugs, self-medication is characterized by clients as risky and having potential ill effects such as dependence and overdose. At the same time, pharmaceutical drug use is shaped by the medicalization of previously non-medical aspects of social life -- especially in regard to stress, anxiety and depression. Interview data suggest that depression and drug abuse are differently correlated for men and women, underscoring the value of ethnographic research for understanding the relationships among gender, subjectivity and addiction. Significantly, how one arrives at the decision to call oneself "dependent" or "recovered" may have as much to do with socio-cultural expectations of gender as with the unsettling logic of the pharmakon itself.

Brueck, Laura, University of Texas at Austin

Contesting Literary History: The Dalit Debate over Premchand

On July 31, 2004 in New Delhi, members of the Bharatiya Dalit Sahitya Akademi publicly burned a copy of Premchand's celebrated novel Rangbhoomi. This act of politico-cultural protest set off a firestorm of controversy in Dalit literary and intellectual circles in Delhi, drawing condemnation in particular from the Dalit Lekhak Sangh and the Center for Alternative Dalit Media (CADAM).

In this paper I will investigate the manner in which contemporary Dalit groups are negotiating the boundaries of their culture through conflicts and contests about the proper lineage of their literary canon. The focus will be on the contest over categorization of the most canonical of modern Hindi writers, Premchand. One aim of this paper is to suggest narrative locations of continuity and rupture between the work of Premchand and the short fiction of contemporary Hindi Dalit authors. Another aim is to discover some of the underlying rationales involved in the creation of a specifically Dalit literary canon. This paper will therefore illustrate the complexities of establishing an historical literary lineage for a contemporary socio-literary movement, as well as suggest whether or not from the theoretical perspectives of aesthetics and content Premchand can rightly be considered a "Dalit writer".

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Burchett, Patton, Indiana University
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Power and the (De)Constructed Self: Abhinavagupta's Transformation of the Kula Ritual

To what degree is power tied to (and generated from)socially-constructed identities? How are normative power-relations/structures affected when these socially-constructed identities are subverted? This paper explores these
questions by focusing on the work of the 11th century Kashmiri philosopher-aesthetician, Abhinavagupta. In particular, the paper focuses on the power implications of his transformation and domestication of the publicly transgressive ritual practices of Kapalika-based tantric cults. While the Brahmanical establishment rigorously maintained a purity that was the basis for their power atop the caste hierarchy, early Kapalika-based tantric cults openly transgressed social restrictions in order to attain power of a different sort, a supernatural power acquired through possession by blood-thirsty female deities known as yoginis. In both cases, whether through affirmation or rejection, power was gained in relationship to a specific and socially-constructed notion of the self. But must power derive from
adherence to or transgression of socially-constructed norms and identities? This paper demonstrates how the kula ritual, as described in Chapter 29 of Abhinavagupta's massive Tantraloka, empowers the tantric practitioner but
places the source of power and self-identity outside of the social context of caste and dharma.

Busch, Allison, Columbia University

Kavikul and Classicism in Early-modern Hindi Literature

Expanded patronage networks in Mughal-period India helped stimulate the formation of a new community of Brajbhasha court poets. These court or “riti” poets, who circulated between imperial and subimperial settings, became an important conduit for the dissemination of literary ideas across both cultural and geographical distances. This paper focuses on three poets, who also happened to be brothers: Cintamani, Bhushan, and Matiram Tripathi (fl. 1650-1675). Hailing from near modern-day Kanpur in north India, the Tripathi brothers not only found themselves in demand at nearby regional courts, but also attracted the attention of far-flung Mughal, Maratha, and Golconda rulers. Theirs was a new kind of Brajbhasha poetry, one rooted in Sanskrit sources-refined rather than rustic in its ethos. This classicism with its frequent focus on representations of kingship was evidently in consonance with the political aspirations of the Tripathi brothers' patrons. It was also a literary idiom that linked writers from distant places in a larger “family of poets” (kavikul). I explore how the Tripathi brothers are representative of larger trends in the early-modern Hindi literary community. Their work brings into sharp relief the new transregional circulation of Hindi texts and the increased cultural cachet for vernacular writing.

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Camacho, Mary, University of Chicago

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Women, Documentaries and Feminism in Pakistan

This work surveys three documentary films, which in distinct ways illustrate the lives of women in Pakistan. Using a feminist analytical lens, I explore the explicit and implicit position of women and women's activist groups in these films. Two of the films evince the divide between Islamic Feminists and Secular Feminists as is discussed widely in the literature surrounding women in Islam, whereas the other focuses on the socio-political ideologies developing in certain regions of the country. This paper situates these ideological and activist groups as well as the documentaries inside of Islam, feminism, cultural production and the regional and local socio-political circumstances which they inhabit. It further investigates that paradox that enjoins Islamist women to be more identified with national governments whereas the secular activists identify more in the extra-national field while focusing on the particularities of localities to enact change. It is shown how documentary film can complement and enhance the academic literature to develop a more profound understanding of the lived experiences and political positioning of women in Pakistan.

Carotenuto, Gianna, University of California, Los Angeles

Re-mapping the Image of Empire: Lord Curzon's "Tours" of India in the photographic work of Raja Lala Deen Dayal.

At the apex of colonial authority in India photography operated as the eye of the British Empire by documenting what was believed to be a "truthful reality" of far away lands. However, when that gaze is redirected by the indigenous photographer can it be argued that the native view is more authentic? This paper will explore the intersections between photography, politics and travel in colonial India through a close examination of three photographic albums of Lord Curzon's 1902 Tours of India, all produced by Indian photographer Raja Lala Deen Dayal. Patronized by both the Indian and British elite, Dayal was adept at negotiating the delicate balance of power between colonized and colonizer by producing images that served both British and Indian interests. As Viceroy of India, Lord Curzon self-conscious employed photography to promote his political and personal power and to project a particular "image" of empire. These three albums reveal Dayal's careful re-mapping of Curzon's tours by inserting an indigenous perspective into the historical record. Whether or not Dayal's work reflects an authentic "Indian-ness" will be put into question.

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Chakladar, Arnab, University of Colorado, Boulder

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Outside the Nation: Shashi Deshpande's Critique of Tradition

Despite a career as a writer since the 1970s, and major Indian awards for her work, Shashi Deshpande remains outside the unofficial "canon" of postcolonial Indian fiction. Deshpande is an unassuming figure and the novels themselves are not marked by the themes or aesthetics that have made some contemporary Indian fiction a hot global literary commodity. If Deshpande does not appeal to a global market there is also very little academic interest in her work among postcolonial critics: very few of her novels are available in the U.S and the MLA bibliography lists a handful of articles on her work.

This paper begins by examining this exclusion vis a vis Deshpande's seeming disinterest in narratives of the nation or issues of post/colonial identity. Through a reading of her novel "A Matter of Time" against the history of Hindu inheritance laws it then explores Deshpande's critique of Hindu tradition and uncovers the ways in which it allows us to open up ways of discussing patriarchal social structures whose histories intersect with colonial discourse without being subsumed by them.

Chakraborty, Chandrima, University of Toronto

Reviving Faith in Yoga: The Hindu Ascetic as Fitness Instructor

The popularity of Guru Ramdev of the aastha/faith television channel in contemporary India demonstrates how Hindu ascetics are dipping into a new era of the fitness consumer. Ramdevji's daily fitness lessons mixed with spiritual instructions seek to improve the national health through daily practice of yoga. His training camps (shivirs), attended in thousands, and are broadcast live for three hours daily.
I argue that Ramdevji's fitness discourse continues in the tradition of the19th century akharas which were key sites of both bodily reform and political instruction. Ramdevji posits physical exercise as a tool to eradicate undesirable traits and cultivate the new nationalist subject in an era of globalization. He suggests an investment-oriented attitude towards the body, calling for increased medical self-competence, and downplaying the benefits of modern medicine. He promotes yoga as alternative/effective medicine and demonstrates its benefits through use of technology (sophisticated medical equipments and testing, recorded interviews with patients and doctors). Such television-mediated religiosity interrupts the modernizing/ secularizing claim of modernity as it promotes a deritualized/ somaticized religio-nationalism as an alternative lifestyle. The sadhu as fitness instructor also enables religious symbols and tropes to enter the collective consciousness, thus aiding the ideological work of Hindutva.

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Chalana, Manish, University of Washington

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The Shahi Sarak: Preservation and Management of the Grand Trunk Road as a Historic Corridor

The Grand Trunk Road (GT) is one of the most significant transportation routes in the history of South Asia, having remained a vital line of trade, communication, pilgrimage, pleasure and conquest for over 35 centuries. The route runs from Kabul (Afghanistan) to Painam (Bangladesh) via Pakistan and India. This paper focuses on the stretch of the GT in Punjab, India. Given its antiquity, the road today represents a cultural landscape integrating both the imperial powers that once controlled it and the vernacular traditions that continually shape it. The architectural and landscape heritage comes primarily from the Mughal and British periods; this paper focuses on the former. In the last century the historic character of the GT has transformed more rapidly than in the previous 35 centuries combined. In recent years UNESCO has undertaken a project in collaboration with the Indian National Trust of Art and Cultural Heritage (INTACH) to document the road in Punjab. Awareness of the GT as a potential heritage highway has led to an interest in preservation, although the details remain unclear; this paper will review some approaches to historic corridor preservation that have been successfully developed elsewhere and consider their relevance to the GT.

Chandra, Aditi, University of Minnesota

Subverting Authority through the Fantastic in Saadat Hasan Manto's "Toba Tek Singh"

Leslie Flemming has argued that Manto realistically and accurately depicted the conditions of those oppressed by society. She suggests that he did so without proposing any means of ameliorating their difficulties. In categorizing Manto as a social-realist, Flemming tries to defend his writings from the critique of the Progressive Writers Association; however, she herself replicates the PWA's critique that somehow Manto fell short of providing his oppressed characters with a voice of protest.

This paper proposes that it is not useful to consider Manto's oeuvre in conventional realist terms. Rather, I seek to explore his peculiar brand of realism, which this paper suggests, hinged on a dream-like oscillation between the real and the imagined. Through a close reading of "Toba Tek Singh", I argue that Manto appropriated the matter-of-fact style of newspaper headlines only to subvert its authority by interrupting it with the fantastic. These staccato-like interruptions are the means through which the authority of the newspaper -- a tool of the establishment -- is turned into a device of resistance. Consequently, the readers are sensitized to the violence of the Partition through an undermining of the newspaper, precisely that medium, which is often known to inflame violent passions.

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Chandra Shobhi, Prithvi Datta, University of Chicago

Backward caste politics and the discourse of democracy

How did the backward caste assertion, during colonial and post-colonial periods, impact democratic political discourse and action, indeed imagining the state itself?

In the Kannada speaking regions, the dominant Lingayat and Vokkaliga communities, representing themselves as historically wronged communities, opposed the Congress led Nationalist movement. Both the Lingayat and Vokkaliga leaders believed that the Brahmin led Congress organization would not represent their interests and moreover, independence under Brahmin leadership would result in further denial of opportunities for them. Did this caste based opposition to the nationalist movement undermine India's freedom struggle and impact how the state was viewed? Taking this opposition to the Congress led national movement as its starting point, this paper analyses the reasons and consequences of changes in the Vokkaliga and Lingayat attitudes towards nationalism and democracy in 1937-38. This paper has three objectives: first, recuperate perceptions of freedom and democracy among the leaders of both nationalist and anti-caste movements; reconstruct ways in which both these movements advanced the cause of freedom and democracy through their struggle against inequality caused by both internal and external oppressors; suggest the impact of anti-Brahmin movement on the post-colonial state and politics.

Chapagain, Neel Kamal, University of Hawaii

Future of Earthen Architecture of Trans-Himalayan Region of Nepal

The Trans-Himalayan region of Nepal is a culturally rich are, located in a difficult geo-physical context. Culturally and historically tied to Tibetan culture; this region has some very good examples of Tibetan Cultural Heritage Sites. Its earthen architecture represents a unique tradition of building, which has evolved out of the physical, cultural and socio-economic contexts of the region. Now, as the region is going through the main stream of development efforts; many would fear that the culture and traditions are at risk of disappearing. While it should not mean a mere conservation of such traditions and culture; there are many implications for the essence of these traditions and culture, which could be well adapted in to contemporary practice for a better sustainable future. Certainly, in terms of architecture, this concern would mean an approach to integrate the conservation and development aspects of traditional practice of earthen construction. This paper will look in to tradition of earthen architecture of this region, will derive some implications from current research in earthen architecture, and finally examine if there are possibilities of continuing the earthen building traditions in the contemporary needs and aspirations.

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Chapin, Bambi, University of Chicago

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The Socialization of Desire in Sinhala Children in Central Sri Lanka

In this paper, I examine a culturally-normative developmental transition in behavior and emotional orientation among Sinhala children in Central Sri Lanka from infant omnipotence to the disavowal of desire in middle childhood. Using participant-observation of children and their families along with interviews with caretakers, I discuss the relationship between the family's indulgent treatment of children's demands and this dramatic transition in children's behavior and affect. I argue that the combination of this indulgence of expressed desires with other experiences, messages, and consequences lead children to develop certain normative orientations towards the experience, expression, and understanding of desire. By approaching these kinds of ethnographic questions with an analytic orientation that is at once attuned to the intra-psychic processes of development and attentive to the socio-cultural medium in which that development occurs, we are allowed a clearer picture of the observed interactions as well as a more sophisticated understanding of what it means to say that culture is internalized or that certain kinds of subjects are created.

Chaswal, PremLata, Kurukshetra University

Muktibodha-Kaavya: In the context of Democratic Consciousness (Janavaadi chetanaa)

I have made an analytical study of the poetic works of Gajaanana Maadhava Muktibodha, an eminent poet of Progressive Poetic Era in Modern Hindi Literature. I have highlighted the global outlook of Muktibodha-Kaavya and its relevance in the Modern age where a glaring gap between the rich and the poor is obvious. I have presented my in-depth study of the origin of Janavaadi chatanaa (Democratic Consciousness) in Hindi poetry. Further, I have discussed the establishment of human values through such poetry as abundantly available in Muktibodh-Kaavya. While assessing the aims and different aspects of Muktibodha-Kaavya, I have attempted to understand why Muktibodha-Kaavya is considered a complex poetic work in Hindi poetry, and what the underlying beauty and message of his long and difficult poems are. Janavaadi chatanaa in Hindi Poetry is influenced by progressive poetry and Nayi Kavitaa. However, in the works of Muktibodha, it becomes independent of them and still remains progressive by retaining a higher appeal for ushering in an era of universal brotherhood and oneness of man. Muktibodh forcefully maintains that the suffering humanity has to achieve emancipation by building mass-struggles and people-oriented movements for the equality and dignity of one and all.

Chaswal, PushpRaj, Kurukshetra University

Literacy Accelerates the Pace of Development

It has been rightly appreciated by many that literacy and development are inseparably inter-linked, complementary and mutually inclusive. In my study, a convincing attempt has been made

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to appraise its applicability and inevitability in the context of Indians, based upon the experience of post-independence: 5 decades of their economic development, technological advancement and yet, the baffling paradox of about 400 million hapless Indians living below the poverty-line, presenting a pathetically distressing sight. An overview of the tremendous progress attained by the highly literate societies of the West in the field of science and technology, industry and market, trade and commerce, production and storage, research and development emphasizes that literacy accelerates the pace of development. Education is a prime moving force to ensure a welcome change in the attitude of rural and urban populations for the eradication of social maladies like dowry, child labor, women-inequality, gender-bias and male chauvinism in the Indian Diaspora. It has certainly helped to substantially change the face of rural India in the mid-seventies in 20th century when the Green Revolution took place and, now, Information-technology, e-commerce, reciprocal global trade and development being shared by the Indian rural and urban citizens alike.

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Chatterjee, Kumkum, The Pennsylvania State University

History and Nation-making in Early 20th-century India: The Case of the Kulaji Chronicles

This paper examines the importance of History for the making of a nation through the examination of a public controversy which occurred in Bengal during the early 20th century, over the issue of the historicity of a mass of genealogical chronicles called kulajis . The core of the paper focuses on the question of definitions of history itself and contested understandings of its function in Indian society – particularly under conditions of colonialism.This paper also seeks to engage critically with the idea reiterated by several scholars of the Subaltern school that the nationalist history which emerged in India/Bengal in the later 19th and early 20th centuries was essentially state-centered, uncompromisingly rational and sharply different from the many modes of history writing which had prevailed in India prior to colonial rule. Instead this paper suggests that there were also other concepts of history at play at the same time which rejected "statist" associations of history writing and instead valorized a "people-centered", romantic view of history which also challenged the methodological, hegemonic claims of rational history.

Chaturvedi, Ruchi, Columbia University

The State and Self: Violence, Law and Narrative in Kerala, South India

The last three decades have witnessed a cycle of relentless and brutal violence between local level workers of different political groups in North Kerala. Workers of the Communist Party of India (Marxist) [CPM] and the RSS have reportedly been the key protagonists of these violent events. In district and higher courts they have been charged with crimes ranging from murder, attempt to murder and criminal intimidation of workers of other political parties. For every minute spent in conspiring and/or committing a crime, these political workers have spent thousands more dodging the clutches of law, to whose tenets consequently they are compelled to submit. As members of political formations anchored on revolutionary and radical ideologies these political workers not only announce the efficacy of violence in politics but also acknowledge their own participation in it; as citizens of a liberal democracy they disavow, often

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in the same instance, this violence and their own culpability. Drawing upon the narratives of such complex politico-juridical subjects, I describe their polyphonic characterizations of themselves, political action and the democratic State and analyze, what the anthropologist Elizabeth Povinelli calls, the 'impasse of discursive and moral orders (2002)' that they live and negotiate with.

Chaudhry, Lubna, University of Binghamton

Violent Intersections: Jagged Modernities, Post/Colonial Structures and the Agency of Pakistani Rural Women

The point of the paper is to highlight the intersections of structural violence and extraordinary forms of violence in the lives and experiences of rural Pakistani women. Using two incidents of so-called exceptional violence against women that were "uncovered in the field", a murder, and a gang rape, in two different villages, I will attempt to show how these direct forms of violence are embedded within the taken-for-granted processes of structural exclusion framing the everyday lives of so-called ordinary women and their families. While the analysis presented in the paper will be mediated by conceptual categories and explanatory paradigms that are a consequence of my training and thinking, rural women's constructions of their reality and lives remain at the center of this inquiry. In addition, what men say about women's lives in the various research sites as well as facts elicited from various sources will be used to shed light on the lives of women and the multi-faceted gendered constructions that shape and are shaped by women's experiences. The women in the study were definitely not passive beings, yet they felt that their acts of agency and assertion remained ineffectual.

Chowdhory, Nasreen, McGill University

Reclaiming Citizenship? The Issue of Chakma Repatriation

Refugees are a product of both interstate and intrastate conflicts resulting in displacement of people across nation-state. The Chakma refugees were repatriated based on the Peace Accord in 1997 brokered by the government of India between Bangladesh government and Parabotya Chattagram Jana Sanghati Samity (PCJSS). The reasons of Chakmas fleeing Bangladesh were numerous. Since the formation of the independent state of Bangladesh, Chakma have been marginalized politically and economically. Subsequent policies of latter regimes in Bangladesh reinforced this sentiment further. Coupled with consistent state atrocities and systematic "pushing in" of plain people into hilly areas of CHT resulted in displacement of Chakma into India. My paper focuses on the reconstruction of the Chakma returnees in post-conflict Chittagong Hill Tracts (Bangladesh) from Tripura (India) to ascertain the efficacy of repatriation and reclaiming of citizenship within the Bangladesh state. I argue that Chakma continue to live refugee-like situations within their own nation-state. The paper examines the issues of sustainable return, and possible reclaiming of political citizenship rights of Chakma people in Chittagong Hill Tracts in Bangladesh.

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Chowdhury, Kanishka, University of St. Thomas

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"Who Will Build Our Taj Mahal?" Urban Displacement and Liberalization in Kolkata

My paper will investigate the current remapping of the urban landscape in Kolkata. By paying attention to a specific urban project—the construction of a shopping mall on the site of a vibrant peoples' market in South Kolkata—I will examine the production of urban space as the territory of liberalization. I will argue that Kolkata's position on the margins of global capital results in an overdetermined allegiance to the reproduction of space as an arena both for urban privilege and social control. The site of my study, Lake Market, functions as a symptom of the larger conflicts as well as accommodations between the ends of capital and state. My paper will present the oral narratives of the current vendors as a counterpoint to the narrative of progress constructed by the state and the private developers of the shopping mall. What is at stake here is not just the destruction of specific livelihoods and forms of solidarity, but an elimination of a vernacular tradition embedded within a specific vendor/customer relationship. I will argue that the remapping and privatization of urban space is also an attempt to colonize a population and turn them into a certain kind of consuming subject.

Ciotti, Manuela, University of Edinburgh

The bourgeois woman and the half-naked one: Dalit young men's politics, the middle-class modern myth and the re-making of gender regimes in a northern Indian village

Based on field research carried out over several years, this paper explores the interplay of democratisation politics, (under)development and middle-class imagination in a northern Indian village. In particular, the paper focuses on how political change initiated by Dalit young men during the 1990's and upward mobility trajectories involving them since then have affected Dalit women's lives. The paper argues that these processes have reinvigorated notions of women's honour and strengthened gender regimes inspired by middle-class respectability while leaving women politically marginal. These local processes might well reflect supra-local gender trends cutting across castes and classes. Testifying to the absence of a direct nexus between women's development and the improvement of gender relations, the better-off women in the village, who in many ways represent underprivileged women's future, are often confined inside the home by greater male control. On the other hand, underprivileged women are stigmatised because of their outside casual labour, a consequence of expanding household population and shrinking employment opportunities available to men. However, underprivileged women still enjoy a higher degree of freedom of movement and expression. Against this 'dichotomised' scenario, the paper finally investigates village young women's potentialities to carve out alternative spaces within existing gender relations.

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Cody, Francis, University of Michigan

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Arivoli, The Light of Knowledge: Dialogism, Dialectics, and Enlightenment in a Tamil Literacy Movement

Dialogic methods designed to empower village women and promote class- consciousness through literacy in the rural district of Pudukkottai in Tamilnadu are informed by certain universalizing understandings humanism and enlightenment. The Indian State, as a primary agent of 'development' through literacy, has in fact taken over a grassroots movement in Tamilnadu and now works to produce a monopoly over the means and meanings of enlightenment. This paper examines some of the contradictions inherent to the project of enlightening the masses through literacy, while at the same time, investigating through ethnography the actual social and linguistic transformations that are a product of literacy movement activity. Recognizing a commonality of approaches to language and politics between some literacy activists and certain Marxian veins in sociolinguistic theory, this paper will also examine the place of dialogic methods and their philosophical underpinnings in dialectics, to address both the potential and the limits of literacy as a transformative process in rural India.

Cohen, Daniel, University of Missouri

Haunting Deities and Deified Ghosts in Hindu Exorcism Rituals

In the ritual practices of Hindu ghost exorcists (ojhas) in Varanasi, a merger of the categories of ghost (bh¨t-pret) and deity (devatå) suggests a conceptual continuum rather than a rigid categorical separation. Exorcists often attach afflicting ghosts to specific deities to make these ghosts stop bothering their clients. At times, however, an exorcist might induce a deity to afflict a client's enemies or adversaries in a ghostly form. Sometimes afflicting ghosts require their own hero or deity shrines, and can then became a source of boons and protection to people previously afflicted. Thus, deities can be beckoned to afflict people in the form of troublesome ghosts, and ghosts may become deified and assist people. The categories ghost and deity may overlap in popular Hinduism, and members of either category are capable of transforming into the other. Ghosts that develop an enhanced status and become deified may, if they lose recognition and are no longer propitiated, again afflict people as ghosts and require exorcism. As the conceptual distinction between ghost and deity blurs, the potential fluidity of these categories becomes operative. Context is often significant, for what may be regarded as a ghost by some could be considered a deity by others.

Cohen, Lawrence, University of California, Berkeley

Song for Pushkin: Reflections on homosexuality, death, and the photograph in Delhi

In August 2004, two men were found brutally murdered in the Delhi colony of Anand Lok. One, Pushkin Chandra, was a development officer working for USAID and from a prominent IAS

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family. The other, Kuldeep, was apparently from a Haryanvi town on the outskirts of the city and was allegedly a sex worker. The presumed killers
were two other men they met at a party and brought back to Chandra's flat. Reports of the "gay murders" proliferated in the print and electronic media and ran for weeks, shifting early on from the question of violence to lengthy discussions of the venues and immorality of gay life in the city. These reports generated predictable moral reactions and counter-reactions by human rights and AIDS activists, on the one hand, and secular and religious critics of homosexuality on the other. At stake in the forensic, media, and subsequent representations of the two deaths were discussions of sexual photographs found in the flat, both commercial pornography and snapshots of Chandra and friends. This essay reflects on the Anand Lok murders as a way to rethink understandings of same-sex eroticism, class, and the future of life in the
city.

Cohen, Signe, University of Missouri-Columbia

Linguistic Structures in the Indus Script

In this paper, I will discuss the possibility that linguistic structures can be identified in the brief Indus inscriptions. I will demonstrate that a number of set rules, reminiscent of grammatical rules, can be used to predict the ordering of Indus signs with some accuracy. The implications of these findings for the question of the nature of the Indus script, and for the possibility of identifying an underlying language, will be discussed.

Collins, Alfred, Independent scholar

Guru and disciple in the Samkhya Karika and 20th c. Kerala

The Samkhya Karika is the basic text of a school of Indic philosophy that is often called “dualistic.” Although largely an abstract summary of principles, the SK also contains mini-narratives that describe spiritual practice. One of these narratives, that of the king (representing purusa “consciousness”) and the female dancer (representing prakrti “nature”), can be compared to the guru-disciple relationship as described by Sri K. Padmanabha Menon (Adwayananda) and to the relationship of Radha and Krsna in the Malayalam devotional poem Radhamadhavam by his father (Atmananda). In terms of Marriott's Samkhya-based processual ethnosociology, this relationship involves several reversals of conventional expectations--the unmarking of prakrti (likewise of Radha and the disciple) and the corresponding marking of purusa (also of the guru and Krsna); the matching of prakrti and purusa; and the unmixing of purusa and prakrti. The result is multiple relations between partners that leave each pair nondual, but also not merged.

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Cons, Jason, Cornell University

Rumoring the Nation: Narrating the Ansal Plaza Killings

This paper explores narratives of rumor around the killing of two alleged terrorists in the basement of Ansal Plaza, an upscale shopping mall in Delhi, on the eve of Diwali in 2002. In this event, police officers claimed they had averted a planned Pakistani-funded terrorist attack. Yet several days later, an alleged eye-witness emerged claiming that the attack had been staged. I chart both these events and the culture of rumor around them within which diverse and multiple explanations of what "truly" happened were constructed and contested. By exploring the challenge and repost between official and competing versions of events and the framing of the killings within different discourses of "the nation" and national belonging, I explore the construction of truth (official and otherwise) against a backdrop of uncertainty and conjecture. My goal is not to establish a singular "authoritative" version of the killings, but rather to understand a constellation of biased and constructed stories all of which narrate different possible versions of the nation. By analyzing the content of these rumors and retellings, I hope to show how official stories are made and challenged and how norms of gender, sexuality, and belonging are articulated through these contestations.

Cook, Matthew, Columbia University

Culture and Colonialism: Local Dimensions of Sindh's Annexation

Historians often explain the expansion of the British empire in Sindh—and across much of the world—by emphasizing economic factors which link British military presence with regional merchants. This paper looks beyond this emphasis on the combined importance of money and military in the global expansion of the British empire. From the perspective of shared local bodies of dispositions and their cultural distinctions, I focus on the annexation of Sindh to illustrate how "Hindu" merchants supported the British empire. I maintain that local support for the British hinged on internal social relations among Sindh's Hindus and attempts to challenge distinctions of status within this community. I argue that such local distinctions give important insights into larger processes (e.g., the establishment of global empires). By emphasizing local dimensions, this paper rethreads indigenous voices into the contexture of the history of British colonialism in Sindh.

Cover, Jennifer, University of Sydney

Against All Odds: Narahari's Secret for the Success of Bodhasara, a Sanskrit Text Written in 1789, Currently Being Translated into English

Against all odds, Bodhasara, written in Sanskrit by Narahari at a time of great change for India, has succeeded. From a popular beginning it fell into obscurity, but through fortuitous circumstances it is now being revived with an English translation. Narahari, the product of a traditional upbringing, followed the traditional form but with a different air. He comprehended

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that understanding the meaning behind cultural forms was crucial as religious activity moved away from classical discourse to humanitarian striving for freedom from misery and despair. The belief that adherence to cultural forms was sufficient for daily welfare was no longer tenable. He called on Ganesha (the remover of obstacles), Saraswati (knowledge), Vishnu (all-pervasive consciousness) and Shiva (firmness of conviction), not as entities separate from himself, but as forces that constituted his very being. These forces at work in him allowed him to communicate a deeper understanding. Narahari leads readers through the particularities of the Hindu world, but his beloved, union of the individual and universal, shines forth. This beloved is not an entity but knowledge (vidya), which dispels ignorance (avidya) and transcends all particularities. Narahari's relationship with his beloved is like a spiritual marriage, and the theme of marriage resounds throughout his work.

Cox, Whitney, University of Pennsylvania

Scenes from the Drama at Cidambaram, CA. 1110-1250

The temple city of Cidambaram (or, variously, Tillai, Puliyur, or Cirrampalam) provided the focal point for a multitude of textual projects completed throughout the twelfth and thirteenth centuries. This period witnessed the meteoric rise in the importance of Cidambaram as the principal site of southern Saivism as well as the final breakdown of the authority of the Cola kings. The history of Cidambaram as a center of textual production is all but unexplored; accordingly, one of the main goals of the present paper will be to provide an empirical survey of the genres, works, and persons (both authors and patrons) active in this milieu. Textual creation took place in Sanskrit as well as Tamil, in inscriptions as well as literary and liturgical works. Some of these works were intended for strictly local circulation, while others strove for wider dissemination, establishing an internal dialectic of reception that cannot be reduced simply to language choice. Taken together, these multiple, overlapping and internally contestatory textual orders furnish an opportunity to rethink not only the history of this single site, but of the intersection of the literary, cultural and social history of early India more generally.

Croes, Ken, Princeton University

Conserving Monarchy and Negotiating "Success" in the Annapurna Conservation Area

The Annapurna Conservation Area Project (ACAP) has a special status in Nepal due to its high-profile association with the Nepali royal family. The royal family's association with ACAP extends and renews a longstanding pattern of monarchical association with development in the post-Rana era, promoting an image of beneficent leadership and,
more recently, countervailing a reputation of criminality in an effort to bolster the legitimacy of the monarchy in competition with democratic parties. For ACAP to do the work I argue it does for its royal patrons, it is not necessary that the residents of ACAP think in ideological ways about the monarchy. It is necessary only that ACAP appear to be "successful" in its participatory approach. Local participation is thus the raw material for a process that operates on

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a different level--the level of national and international discursive representation. By most accounts, ACAP has achieved this "success," serving as a model for similar community-based, participatory conservation projects in Nepal and other developing countries. Based on an ethnography of the field staff and residents of ACAP, this paper examines how the principle of participation plays out on the ground and how ACAP"s "success" has been achieved and maintained

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Curley, David, Western Washington University

Erasing Lausen: Zamindari pacification and the texts, rituals and contexts of Dharmamangal

This paper explores textual changes in Dharmamangal that are associated with a ritual change in the principal deity of the Dharmamangal texts. It suggests that new textual changes were reinforced by zamindari pacification in the first decades of British rule, for zamindari pacification reduced the need for rural soldiers and a military culture. Dharmamangal texts had taught military culture by the role of the hero Lausen. New texts erased his story. More profound changes in the spring ritual of the gajan, from Dharma gajan to Siber gajan, helped to reorient the mostly antaja participants to a more pacific peasant culture.

Dalmia, Vasudha, University of California, Berkeley

'New-old' Delhi: Trans-Yamuna Perspectives

This paper retraces the pathways to the self and intimacies as charted in Krishna Sobti's novel, Samay Sargam (2000), which inaugurated the new century even as it bade farewell to the old. Set in the barren landscape of the high-rise residential colonies across the river, dotted with jhuggis and the brand new roads which carry no memories of the past, Samay Sargam is a narrative of ageing and isolation, of the views from the row of windows which overlook the river but also of the exchange of views in the small DDA park, the one refuge of the senior citizens who congregate there in the evenings, silently documenting the names of the missing and terminally ill.This paper will reflect on the myth of the succor afforded by the extended family, the violence and greed which often belies it, and the evanescent spirituality of the Gurus and Matajis who offer instant relief to earthly ills. In the increasingly globalized world of the middle classes, it will trace the possibilities of the relationships which can yet be forged and of the memories, 'lost in the geography' of the new-old Delhi, which can yet be retrieved.

Das, Veena, Johns Hopkins University

Sexual Geographies and the City

I would like to think of sexual geographies and the urban poor. I am interested in exploring how new norms are generated, what is the way that sexuality is policed and how does urban experience of the state and the market figure in this? I will base my discussion on an

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ethnographic project located in low income localities inhabited by migrant populations. What intrigues me in the stories of sexual and reproductive desires is the manner in which discourses of the state come to find a home in ideas about customary norms and in practices of normality and pathology. I am also interested in seeing how commodities figure in the way that emotions such as those of caring, providing, and neglect are articulated. I am hoping that this will shed some light on the way that people try to win against the odds of urban poverty but win not as in life and death struggles but as in a gamble.

Dean, Melanie, University of Pennsylvania

Law and Order in Tamil Cinema

During the Emergency and into the 1980s, Indian cinema featured many films in which the anti-hero wages a personal crusade of vengeance, either in spite of the impotent “blind law” of the State or against its agents (police, judges and lawmakers) who are themselves part of a criminal nexus. While such films served as a critique of State power and the law enforcement establishment, the images of law and order in Tamil cinema have changed significantly from the 1990s to the present. In blockbuster films such as "Kaakka Kaakka" and "Saami", the hero is cast as a policeman who wages a very personal war against criminal elements. Abandoning any critique of the misuse of State power, such current films celebrate excesses on the part of police-heroes. In this paper I map thematic changes in the portrayal of law and order in Tamil cinema against political trends in India and Tamil Nadu. I also investigate the ways in which viewer attitudes towards these portrayals reflect a growing political disillusionment among Tamils.

Deo, Aditi, Indiana University

Cyber-Imagining American Hinduism

This paper focuses on an Internet debate regarding the representations of Hinduism in North American academia and media and their social implications, on sulekha.com, a web portal popular among the Indian diaspora worldwide. The debate initiated in September 2002 with an article by Sulekha columnist Rajiv Malhotra, which identified number of Religious Studies scholars in North America working on Hinduism and argued against their suitability to write or teach about the religion. The article instigated concern within the academia about safeguarding academic freedom and caused an indignant uproar on the Internet among Hindus, particularly of Indian origin in North America, regarding academic representations of their religion. The online debate has continued in the following two and a half years and is accompanied by offline repercussions – more scholarly works and authors have been identified, some scholars faced with hostile threats and attacks. My research explores material on the website surrounding this debate – writings by Malhotra and his allies, and scholars, as well as comments on discussion forums. I analyze this material focusing on (a) the significance of Internet in catalyzing diasporic consciousness and constructing a virtual community, and (b) the role of religion in cultural nationalism in multicultural societies.

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Dhar, Nandini, University of Oregon

Gender, Class and the Emergence of a Collective Feminine Subjectivity : Sulekha Sanyal's Nabankur (The Seedling's Tale)

While the emergence of Indian feminist movements has received a great deal of attention, little has been written on the role of Left movements in mobilizing women. This paper examines the intersection of class and gender within the Left movement in Bengal, in the context of Sulekha Sanyal's novel "Nabankur" . I argue that Sanyal's focus on a girl-child, Chhobi, as the protagonist of her story, and the decision of this protagonist to join the Left movement, is an attempt to deal with the complex intersection of the ideologies of colonialism, class and gender. The juxtaposition of patriarchy and class oppression in the novel allows Chhobi to dissociate herself from the notions of feudal femininity as well as the classed and gendered notions of the "nabina". However, I will argue in this paper that while the class-consciousmess of the Leftist Movement in Bengal put forward a different notion of femininity, the ideologies and tropes of conjugality advocated within such movemental spaces were often conspicuously similar to those espoused by mainstream nationalism.A critique of the gender ideologies of the leftist movement,therefore, cannot be seen in complete separation from the nationalist ideologies.

Dhavan, Purnima, University of Washington

History, Prophecy, and Power: The Role of Gurbilas Literature in Shaping Khalsa Identity

Scholars studying the Sikh gurbilas literature of the eighteenth and nineteenth century, written in praise of the Sikh Gurus, have largely focused on establishing the authenticity of such narratives, or using these narratives to demonstrate a growing Brahminical influence on Sikh scholarship. The function and ideological influence of this literature
on the new martial tradition of the Sikh Khalsa has been assumed, but not examined in depth. This paper will argue that the extension of a Sikh historical consciousness through the gurbilas literature was central to the construction of Khalsa identity in the late eighteenth and early nineteenth century. The gurbilas literature and a growing number of clan histories were useful in creating new readings of warrior norms and identities which articulated not only the core ethics of Khalsa identity, but also attempted to explain the reciprocity of relationships between the Khalsa, the larger Sikh Panth, and other religious groups.

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Dietz, Shanna, Indiana University

Explaining Social Mobilization in Pakistan: A Comparative Case Study of Balochistan and Azad Kashmir

(Balochistan and Azad Kashmir)

The striking ethnic and linguistic diversity that exists within the highly centralized state of Pakistan make it a prime target for social mobilization, especially in the form of secessionist movements. However, Pakistan's various states and territories have experienced extreme variation in the amount of social mobilization that they have witnessed since the nation's creation. This paper seeks to address this variation by looking at two opposing cases: Balochistan and Azad Kashmir. Balochistan, a tribal land of distinct culture and tradition, has experienced five ethnonationalist movements since 1947, including the ensuing insurgency at the time of this paper's writing. Azad Kashmir, on the other hand, has experienced no major anti-Islamabad movements despite its independent culture and ample grievances. Employing a comparative case study methodology, this paper concludes that social mobilization in the Pakistani state results from a combination of local tribal networks, institutional exclusion, and openings in the political opportunity structure. The first two variables provide necessary preconditions for mobilization, while political opportunities serve as catalysts which trigger the movement's actual initiation.

Dinkar, Niharika, State University of New York at StonyBrook

The Politics of Visibility: Envisioning the Nation in Colonial India

The introduction of European visual technologies was dramatically transforming the public sphere in nineteenth century India, most conspicuously with photography and film, but also as I argue, as technologies of vision that were orienting ways of seeing. I examine the institution of a European visuality evidenced in a realist gaze prizing revelation and discovery, examples of which are evident in numerous illustrations of a European subject unveiling the dark Orient. My paper examines the legacy of this European visuality within the Indian public sphere and the responses from early nationalist painting centering around the figure of Ravi Varma. I look at some Pauranik paintings by Ravi Varma arguing that a nationalist response could only be formulated within the terms of a resistance to the realist gaze. As such, the theme of a disappearance from sight or a deliberate veiling device counters the threat of assumption evident in the complete visibility of the realist gaze. I examine how it is the female body upon which these mechanisms of veiling are performed, as it is resurrected as a symbol of nationalist purity countering the gaze.

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Dodson, Michael, Indiana University

Remaking the Shastra: Benaresi Pandits and the Negotiation of the Hindu Modern

It is often asserted that the 'traditional' pandits of Benares were marginalised as important socio-cultural agents during the course of the nineteenth century as other literate elites, including an emerging 'middle class' intelligentsia, increasingly spoke to debates about the roles of Western science and colonial modernity within proto-nationalist Hindu identity. This paper examines the cultural productions of Benaresi pandits, including their literary and publishing activities, teaching, and cultural activism, to argue that during the late nineteenth century the 'traditional' pandits of Benares were in fact crucial mediators within such identity processes. In essence, it is argued that pandits' official connections with both government educational institutions and the traditions of the 'holy city' transformed many of them from the status of a quasi 'service class' to a national professorship of sorts. This then provided them and their scholarship with a certain measure of cultural authority, which could in turn be utilised by a variety of proto-nationalist cultural activists to further a diverse set of modernity projects.

Doshi, Neil, University of Michigan at Ann Arbor

A Theater of Fragments: 'Re-Reading' Popular Hindi Theater

Focusing on selected performances staged by groups such as the Delhi-based Jana Natya Manch (JANAM), this paper examines the ways in which the these groups' street theater complicates academic conceptions focusing on popular theater as the domain of subversive politics, or in the words of one critic, the space for "struggle from below". While the popular theater in question undoubtedly holds political import, I would suggest that interpretations focusing on political resistance ignore the complex ways through which much street theater, particularly that produced by JANAM, question divisions between elite and mass audiences.

As this paper argues, the street theater in question is notable for the ways in which it absorbs both oral and textual elements—episodes from the Ramayana and even readings from print-news—into satirical orature. Rather than asserting the unity of the performance as an expression of political resistance, I privilege a reading that focuses on the multiple genres at work within specific plays. Interpreted through this reading of the multiplicity constituting the whole of the play, the street theater addressed in this paper might be regarded as a powerful effort to force disparate political discourses into dialogue, to produce an imagined community where none yet exists.

Dube, Saurabh, El Colegio de Mexico

Intersecting Knowledges: Questions of Conversion and Life-History

This paper discusses exchanges of concepts and practices, turning on notions of conversion and narratives of life-history, between Euro-American missionaries and central-Indian Christians. It

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explores the interplay between conversion and life-history as embedded within wide-ranging entanglements of understanding and authority that lay at core of colonial cultures and a vernacular Christianity. Specifically, it focuses on autobiographies and biographies of converts to Christianity in the Chhattisgarh region, especially accounts written between the 1920s and the 1940s. These narratives primarily pertain to native evangelical workers. They were authored by missionaries and converts. At first, these slender manuscripts and slim typescripts can appear as being wholly formulaic in nature. Yet, careful attention to the very ordinariness and precise details of the writings reveals how they constitute key registers of evangelical enmeshments. The texts help to unravel translations and transactions of doctrine and meaning, category and custom, reading and writing, and legend and faith that were ambivalently yet acutely enacted by Euro-American evangelists and Indian Christian operatives. Such contradictory interchanges imbued construals of conversion to Christianity and renderings of life-histories of converts with a distinct twist, a specific salience, further raising wider questions for history and anthropology.

Duschinski, Haley, University of Notre Dame

Negotiating the Borderland: Formations of Citizenship and the State in Kashmir Valley

Kashmir Valley as a Himalayan borderland offers privileged sites for the investigation of how national and subnational identities are constituted across a highly charged geographical and political landscape. Through examination of changing relationships between Muslim and Hindu communities in the region, this paper considers the processes of identity formation and reformation in Kashmir Valley as differently positioned groups negotiate their multiple appeals to citizenship during the current period of political transition and transformation, with implications for the ways in which space itself is lived and imagined. The premise of the paper is that approaching Kashmir as a place where relations between different categories of citizens, and between citizens and the state, are renegotiated and reinterpreted through everyday practice sheds light on meanings of violence and also possibilities of peace in the region.

Dyson, Jane, University of Cambridge

Dirt and Dignity: Lichen Collection and Youth Cultural Styles in the Indian Himalayas

This paper examines the impact of new market opportunities on the everyday lives of children and young people in a remote village in Garhwal, Uttaranchal. In 1999, the construction of a road to within 8km of the village enabled a new trade in lichen. Obtained from the branches of mature oak tree in the high altitude forests surrounding the village, the lichen is sold in the local market. Its winter season collection in the village coincides with a month long school holiday, and has predominantly emerged as the work of children and young people. Drawing on fifteen months of ethnographic fieldwork, the paper explores the lichen collection of boys and girls between the ages of 10 and 16. I argue that the introduction of new market opportunities has presented children and young people with the opportunity to make valuable financial contributions to their household livelihoods. It has also allowed young men to perform locally valued ideas of dignified masculinity. By contrast, girls have used lichen collection as a way of resisting norms of female "honour', developing "dirty' cultural styles, and carving out new spaces of political expression.

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Elison, William, University of Chicago

Aum Marks the Spot: "Illegal Religious Structures" and the Struggle for Mumbai's Streets

In the fall of 2002, the Municipal Corporation of Greater Mumbai inaugurated a demolition campaign against a class of places defined in the courts as "illegal religious structures." Mumbai's "characteristic, all but ubiquitous streetside shrines" "by no means exclusively Hindu" embodied diverse meanings in the eyes of urban beholders. For the municipal authorities, the shrines were encroachments on the official map of public space, to be combated in the name of principles at once nationalist and postcolonial: secularism, hygiene, the rule of law. Indeed, in its conceptualization and execution" and the anxiety about scarce urban space that animated both" the move to demolish the shrines can be understood as a logical extension of the state" s periodic slum-clearance initiatives. But what of the builders and patrons of these subaltern temples? Through a series of ethnographic vignettes of discrete sites, I propose to situate the shrines as outposts of a distinctively subaltern spatial imaginary. In using the mandirs to explore this alternative to the rationalized official map, I will emphasize two points with theological implications: a distinction between visual and materially constituted modes of apprehending divine presence; and the transformation wrought in this distinction by modern technologies of mass reproduction.

Everett, Jana, University of Colorado at Denver

Approaches to Capacity Building of Women and Dalits in Panchayati Raj: Training, Networking and Grassroots Mobilization

Bhadravati Iron Works was a major industrial undertaking in Princely Mysore in the early twentieth century. Problems of a technological nature, increased production costs, the fall in demand for pig iron, the Great Depression of the late 1920s made the iron plant an unprofitable venture from its inception. This evoked much criticism in the local press and among the members of the Mysore Representative Assembly. The state, however, kept the iron plant operational.
The "irrationalism" in state policy can be understood by recognizing the influence of western conceptions of progress on the state elite's political imagination. Focusing on the social trajectory of the Bhadravati Iron Works, my paper will interpret the politics of knowledge in the formation of state institutions.

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Fair, Carol Christine, United States Institute of Peace

Impact of Diasporas on the Conflict Cycle: The Cases of the Sikh and Tamil Insurgencies

South Asia has been home to numerous ethno- and religio-nationalist insurgencies since the region was decolonized in 1947. Many of these insurgent movements have benefited from the activities of co-ethnics and co-religionists who have organized themselves as trans-national diasporas throughout the world. This proposed paper will look at two such insurgencies and the contributions of their kin diasporas: the involvement of the Sikh diaspora in the Khalistan insurgency in India's state of the Punjab and of the Sri Lankan Tamil diaspora in the Tamil insurgency in the north of Sri Lanka.

This analysis will exposit and contrast the roles of two diasporas in ethnic conflict in their homelands, namely the Sikh diaspora's involvement in the Punjab insurgency in north India and the Sri Lankan Tamil diaspora's role in Sri Lanka's Tamil insurgency. Specifically, this paper will identify where along the conflict cycle (e.g. instigating, sustaining and resolving) these diasporas were involved and what the net affects were of their engagement.

To explain their different contribution to the conflict cycle, this analysis will draw out the various similarities and distinctions between the two diasporas, in their use of technology, means of mobilization and identity production, and the reach of their institutional arrangements.

Farooqi, Mehr, University of Virginia

A Fine Madness: The Humorous Sketch in Urdu

While the short story and novel are much talked about genres that made their way into Urdu-Hindi from English, one hardly ever hears of khake or sketches, a genre finely developed and yet taken so lightly by literary critics. Shades of tanz-o mizah or satire and humor are often the basis of khake.

Ahmad Shah Bukhari Pitras and Mushtaq Ahmad Yusufi, developed a non-political style in humor and satire that offer a spectrum of voices from everyday life. Both employ the fictitious character "Mirza" who is world-wise, and whose opinions reflect his prejudices coated with the bittersweet logic of propriety. Mirza is the master of fallacious arguments. Such prose is often dazzling, deploying allusions, wordplay, pastiche even parody; its reflexivity revealing the nuanced relationship between the author, literary style and the cultural milieu.

My paper examines the latafat or finesse and the junoon or fervor that constitute the creativity and energy of this genre. I will investigate the many faces of "Mirza" and what makes him funny and serious.

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Faruqui, Munis, University of Dayton

The Prince who would be King: Dara Shikoh's Failed Bid for the Mughal Throne

Around 1600, the Ottomans and the Safavids moved away from a competitive system of dynastic succession. Although the Mughals were keenly aware of these changes they chose not to follow suit. This was a deliberate choice given that the Mughal Empire was still expanding rapidly through the 17th Century and princes were key players in this process. Their relevance was most directly felt through the maintenance of large and powerful retinues (often recruited in the geographic margins) and also the forging of various political, social and economic alliances that tied center to periphery, elite to subaltern. It is against this backdrop that this paper will examine Dara Shikoh's failure to ascend the Mughal throne in 1657-59. Why was Dara Shikoh unsuccessful despite his acknowledged status as Emperor Shah Jahan's heir and his access to military resources that equaled those of his other three brothers combined? To what extent was Dara Shikoh's candidacy doomed by his decades-long presence at the Mughal court or his central role in imperial decision-making through the last decade of his father's reign? What insights does his failure provide into the structure and distribution of power in the Mughal Empire?

Fisher, Michael, Oberlin College

On the Road in Mughal India

Men and women from an array of diverse cultures journeyed within the Mughal Empire (1526-early 18th century). This paper explores the original written accounts of a dozen Mughal, Indian, Iranian, Turkish, and European travelers and pilgrims. Using telling examples and finding larger patterns, this paper will concentrate on the every-day experience of traveling, as people interacted with each other and with India's natural and built environment. While the purpose of each journey varied, many of these travelers encountered similar situations. Yet, the form and content of each representation reflected the gender and other social status of the author, as well as her/his culture and choice of language, genre, and intended audience. Thus, analyzing the commonalities and differences in their narratives tells us much about the nature of perception and representation of "life on the road in Mughal India."

Garlough, Christine, University of Wisconsin - Madison

Women in Search of Their History: The Use of Street Plays in Developing Feminist Constituencies

This paper, most generally, explores the ways contemporary Indian feminist groups use street plays to create public spaces for women, providing a platform to articulate concerns about pressing problems. I direct these broad inquires toward the analysis of a piece of street theater written by the Bombay Feminist Workshop entitled Nari Itihas Ki Talashme Ek Zala (Women in Search of Their History). The play asserts that in order for women to understand themselves as agents capable of bringing about change they must begin to "see" themselves as bound together

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by both their common experiences of marginality, exclusion, and vulnerability, as well as the particular ways they enact a women's culture within their respective communities. In re-interpreting and connecting fragments of oral history and tradition, this piece of street theater presents the practices of common women as revolutionary and ultimately constitutive of a South Asian feminist consciousness. Indeed, the performance's aesthetic appeal develops, primarily, due to its successful appropriation of women's folk practices from many communities, re-imagining them as feminist acts and topoi for invention. The play also performs a witnessing that speaks to the need to create ethically responsible representations of South Asian women that offer opportunities for critical interruption.

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Ghosh, Bishnupriya, University of California, Santa Barbara

Bigamous Bandit: the Corporeal and Sexual Logics of Volatile Iconic Bodies

Addressing the power of icons, contemporary theories of iconicity (ranging from semiotics to medieval studies, art history, and visual culture studies) posit an oscillation between the extraordinary (divine, invincible, powerful) and ordinary (mutable, frail, paradigmatic). In the case of the modern female political icons such as Phoolan Devi, I argue such oscillatory effects are produced by the competing logics of the sexual and the corporeal (invoked by Elizabeth Grosz) focalized in an iconic "volatile body." The sexual logics of the icon's body—Phoolan Devi's commodified hyper-sexualized body in public glare while she is morally redeemed by the state, claimed by political elites, and elected by dalit subalterns turned docile minority subjects of the postcolonial state—the corporeal logics rather productively re-establish Phoolan Devi as homo sacer, always the exception, always in an extra-juridical sphere necessary (as Giorgio Agamben tells us) to the law. In examining the raging battles over Phoolan Devi's bigamous dead body, I argue that the corporeality of this volatile body—its drives, its decay, its illegality, its singularity, or its "bare life"—finally exposes the violence of the postcolonial state toward its own subalterns.

Ghosh, Nandita, Fairleigh Dickinson University

Theorizing Interruptions: Looking at the Parallel Discourses on Fundamentalism and on Sustainable Development

My paper examines the email activism of supporters of the Narmada Bachao Andolan (i.e. the NBA) a grassroots movement that resists the destruction caused by mega-dam constructions on the Narmada river in India. I look at the manner in which these activists interrupt each other. In particular, one set of interruptions is by a female activist, whose liminal status as part Hindu and part Muslim draws attention to the infiltration of this e-list by supporters of the BJP, the Hindu fundamentalist party of India. She is silenced as voicing concerns irrelevant to the basic aim of

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the NBA (i.e. to promote socially just, ecologically sustainable development in India). Such interruptions reveal an inherent contradiction that within the context of South Asia, the discourse on religious fundamentalism and communal violence is often treated as separate from the discourse on sustainable development, even though both these discourses are complex reactions to modernity. This separation of the discourses reveals a failure of activists and scholars to respond to their complex collusion in the recent crisis created by the Gujarat riots.

Goslinga, Gillian, University of California, Santa Cruz

Sati Widows, Dowry BRides, and the Infertile Woman: Notes on the figural women who are the"spectacular cases" of (South) India's ultra-modern yearnings

My paper focuses on women who until recently were highly unlikely to be taken up as the cause celebre of NGOs or any women's organization in Tamilnadu or South India: childless women. Since the late 1990s at least, childless women have become intensely newsworthy and center stage in (South) India. How might we account for this change? Why are childless women suddenly so notorious? I argue that the ultra-modernity of biogenetic reproductive knowledge and technologies now in the region, Tamilnadu's own jockeying for premier modernity in the subcontinent's imaginary as well as internationally, and the burden of indexing the modern that has befallen Indian women ever since the late colonial period, have together conspired to figure the Infertile woman and her traditional counterpart the Barren Woman as (South) India's most recent "spectacular cases" of its modernity. I compare these two new arrivals to the prior figures of the sati widow and the dowry bride who sign the region's (non)modernity. In a final section, I explore what the consequences of this notoriety (and access to technology) are for actual women, from a range of backgrounds, who struggle with childlessness in their lives.

Gottschalk, Peter, Wesleyan University

Diversity On-Line: Multiple Muslim Voices in "A Virtual Village"

Teaching about Islam and South Asian Muslim cultures poses challenges deriving from the lack of introductory sources that depict the existing diversity and plurality. In its newest form, the on-line and interactive website, "A Virtual Village," endeavors to offer such a source through both its verbal and visual components. Based on an actual village in western Bihar, this pedagogical tool attempts to create a self-guided environment in which students choose where they roam, what they see, and whom they meet. Through interviews of village residents, recordings of their voices, and images of their lived environment, students draw their own conclusions about similarities and divergences among the village Muslims, while also noticing the overlaps and differences with local Hindus. Beyond a demonstration of these features of the website, the paper will critically reflect on the pedagogical difficulties involved in teaching students in American classrooms about Muslims and their religious traditions.

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Gowda, Chandan, University of Michigan

Misrecognizing Autonomy: The Social Biography of An Iron Plant.

Bhadravati Iron Works was a major industrial undertaking in Princely Mysore in the early twentieth century. Problems of a technological nature, increased production costs, the fall in demand for pig iron, the Great Depression of the late 1920s made the iron plant an unprofitable venture from its inception. This evoked much criticism in the local press and among the members of the Mysore Representative Assembly. The state, however, kept the iron plant operational. The “irrationalism” in state policy can be understood by recognizing the influence of western conceptions of progress on the state elite’s political imagination. Focusing on the social trajectory of the Bhadravati Iron Works, my paper will interpret the politics of knowledge in the formation of state institutions.

Graif, Peter, University of Chicago

Foucault and the Lepers

In _Discipline and Punish_, Foucault claims that "the image of the leper, cut off from all human contact, underlies projects of exclusion". This paper examines the structural implications of this claim upon the relationship between leprosy and ideologies of inclusion and exclusion in contemporary Nepal. Particularly, it treats the existence of leprosy as something profoundly anomalous to the community that experiences it, mandating mutually contradictory social obligations. Orthodox Hindu and Buddhist notions of leprosy's pollution, on the one hand, demand that people marked by the disease be systemically excluded from social life. Yet, at the same time, lepers are not only lepers, but also wives, husbands, mothers, fathers, daughters and sons. With these relationships come other, similarly unbreakable obligations. Leprosy requires a response from the community, but one that cannot be easily imagined. In these moments, ideologies and practices more typically associated with the caste system are often invoked, not because leprosy is considered to be the same thing as caste, but because it has symbolic similarities with caste's categories that make caste-oriented exclusion models work to normalize leprosy. Leprosy patients are not simply "cut off from all human contact", but are excluded in a way that simultaneously reincorporates their anomaly into social practice. The structural parallels between these different "projects of exclusion" indicate an underlying symbolic relationship between caste and leprosy, one that speaks to the inventive capacities of ideology and practice. This process of symbolic transfer across domains of meaning is essential to the place of leprosy in Nepal.

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Guha, Sumit, Rutgers University

Cultural Competition in a Multilingual Setting: The Radhamadhavavilasa Campu of Jayarama Pindye

This paper will analyze the milieu and setting in which Jayarama Pindye, a polylingual poet from Maharashtra composed the Radhamadhavavilasa campu at the court of Shahaji Bhosle in Karnataka. The core of this text is in Sanskrit, as are the opening cantos. But the poet's real claim to distinction was his ability to versify (he claims, extempore) in twelve languages, including Persian and Dakhani. Displays of this skill are then embedded in a more or less realistic narrative of literary and cultural life in the court of a Maratha ruler moving to establish a dominion in the Andhra-Karnataka-Tamil Nadu tri-junction. I hope that a close reading of this text in as much of its historical context as is recoverable will enable us to reach a better understanding of the cultural politics of pre-modern India.

Gupta, Atreyee, University of Minnesota

Relics, Reliquaries and Plaster Casts: Sanchi from 1819 to the Contemporary

This paper presents the 19th and 20th-century "life" of Sanchi (c. 5st century BCE - c. 12th century CE), a Buddhist site in Madhya Pradesh. By engaging with diverse trajectories including colonial archaeology, museology, art pedagogy and post-colonial debates on ownership, I map the history of Sanchi from its "discovery" to its contemporary manifestation as a significant Buddhist pilgrimage site, simultaneously exploring the ways in which "knowledges" were mobilized in construction of the discipline of art history, twentieth-century Buddhist "revivalism" as championed by the
Maha Bodhi Society, and the construct of "ancient Indian art". Tracing Sanchi's history, I note that Alexander Cunningham, who conducted large-scale excavation of the site in 1851, systematically removed relic caskets from the stupas and presented them to the Victoria and Albert Museum. The eastern gateway of Stupa I, considered a remarkable example of Indian architecture, was reproduced through plaster casts in 1870 and displayed in Europe, in an effort to serve art pedagogy and disseminate "knowledge" of India. By the time the Society demanded possession of the relics in 1939, the Museum had incorporated the reliquaries as ancient Indian "art objects" - the Museum authorities returned the "sacred" relics but retained the reliquaries as "secular art objects".

Hamilton-Schwartz, Aimee, Indiana University

The Meaningful Body: Ascetic Practice of the Kanpatha Householder Yogis

Kanpatha yogis, followers of Goraksanath, are traditionally spoken of as practitioners of Hatha Yoga. Within the guidelines of the Svatmarama's Hathayogapradipika, celibacy is as an idealized value of ascetic practice, although Kanpatha yogis may choose to be householders, and therefore non-celibate. Based on the Foucaultian premise that 'technologies of the self' create the body of the ascetic practitioner, the self-created figure of the Kanpatha householder yogi is, at

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the same time, "read" by external observers. I argue that this narrative quality of asceticism allows the householder yogi to maintain a dialogue of ascetic practice with and exercise power within the non-ascetic and ascetic Kanpatha community. The householder yogis negotiate their status amongst celibate and non-yogis using their bodies as social markers and indicators of meaning.

Hangen, Susan I, Ramapo College

Ethnic Political Parties and the Democratization Process in Nepal

This paper asks what roles an ethnic political party called the Mongol National Organization (MNO) played in the process of democratization in the 1990s. In its stronghold in rural Ilam district, the MNO contributed to making ethnic inequality a central part of public debate. The party sought to end high-caste Hindu dominance and unite Nepal's ethnic groups as a Mongol race. By identifying as Mongols, many previously unmobilized people began to think of themselves as political actors. This case also demonstrates the importance of examining political parties when seeking to understand contentious politics in Nepal. Like many other political parties, the MNO made its demands for political and social change in conjunction with other organizations in a larger social movement. Furthermore, the MNO critiqued the new political system even as it worked to uphold it. The government perceived ethnic parties as a destabilizing force, banning them in the 1990 Constitution. However, MNO candidates ran in elections as independents, winning seats in village governments. While many critics assert that democracy failed to reach rural Nepalis, this case reveals that MNO supporters sought to work within the democratic system to resolve social problems.

Hanlon, Julie, Cambridge University

An Overview of the Gilund Antiquities from 1999-2005 Excavations

The site of Gilund (c.3000-1500 BC), located in southern Rajasthan, exhibits a wide range of what may be termed "small finds" or antiquities. These include, but are not limited to: terracotta bull figurines, sling balls, lamps, votive tanks, perforated discs, ear studs/spools, shell bangles, hammer stones and ground stones, beads of various materials, iron points and nails, as well as a handful of copper objects. This paper will summarize the variety of antiquity types as well the range of materials used in craft production. It will also examine the spatial distribution and frequency of antiquity types within specific contexts at Gilund and their socio-cultural implications. Many of the antiquities bear a close resemblance to those of the type site of Ahar, as well as the other excavated Ahar-Banas Culture sites: Balathal and Ojiyana. A brief analysis of correlations between the Gilund and Ahar-Banas cultural assemblages will help to clarify Gilund's place within the overall cultural complex.

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Haq, Farhat, Monmouth College

'Your sons do not belong to you': Reconstituting Motherhood and Remaking the Muslim Nation

In the annual gathering of the Jihadi organization, Lashkar-i-Tayyabia, a much anticipated event is the testimonials by the mothers of the 'martyrs.' The narratives acts as social text for crafting the authentic Muslim mother that realizes that her sons belong to the Ummah and the tears and pain written on the bodies of the mothers provide the emotional release to the spectating crowd.

The vexed relationship between gender and nationalism is increasingly documented in the literature. The deployment of motherhood as the site for biological, cultural and social reproduction of the nation is a common theme in the imagining of the nation. In this paper I want to map out the ways in which Lashkar-i-Tayyabia attempted to manufacture 'Jihadi' subjectivity among women in general and the mothers in particular. By using the published account and oral public testimonials of the 'mothers of the shahid' and my interviews with some of the mothers of those killed in Kashmir I want to tease out the relationship between private suffering and the public valorization of violence.

Hatcher, Brian, Illinois Wesleyan University

Hindu Theism and its Discontents: Theological Modernism in the Early Tattvabodhini Sabha

This paper focuses on a little-studied period in the history of the early Brahmo Samaj in order to examine patterns in the development of theistic discourse among the immediate spiritual heirs of Rammohan Roy. Roy died in England in 1833, leaving the Brahmo movement effectively rudderless. While the Samaj struggled on through the 1830s, an earnest attempt at propagating Rammohan's message only commenced in 1839 when Debendranath Tagore founded the Tattvabodhini Sabha. However, the re-articulation of Rammohan's theological vision was not a straight-forward matter. Important issues were open for interpretation. What weight should be granted to scripture? What role did human reason play? Was Rammohan's vision best couched in Upanishadic categories or in the language of ethical theism? This paper explores the theological choices in play during this period in light of a rare set of Bengali discourses delivered before the Tattvabodhini Sabha during 1839-40. By examining this early phase of the Brahmo movement we are able to observe some of the strategic choices made by reformist Hindus in response to pressures from scientific rationalism, Hindu orthodoxy, and Christian evangelism.

Healey, Madelaine, La Trobe University

"Not a Noble Profession": Western Leadership and Stigma in Indian Nursing

Indian nurses have suffered from stigma and low social status. Nursing, unlike other institutions of modernity translated from the West, is characterised by social exteriority and marginality. Most conventional explanations of this centre on caste, focusing on nurses' polluting contact with bodily fluids. I suggest that stigmatisation merits a more complex analysis, and is in fact bound up in the processes by which the profession was constructed and developed by Western

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nurses. A comparative, international focus suggests that early professional development by outsiders impeded the development of the forms of nurse activism that existed elsewhere, thus allowing the perpetuation of stigma. I use archival material from a key institution in the development of Indian nursing, the Christian Medical College, Vellore, to illustrate the processes of professional development that were occurring immediately post-independence. This material shows that the development of key aspects of nursing was superintended by long-term Western missionary nurses, and often mediated by short-term mission visitors with a relatively shallow comprehension of Indian realities. It strongly supports the notion that we must look at the early dynamics of professional development as well as at local culture to explain the ongoing problems of Indian nurses.

Heath, Deana, Trinity College

Making Modernity the Anti-Imperial Way: Colonialism, Morality, and Culture

By the late nineteenth century India was in the process of fashioning a nationalist modernity that, while derivative, represented a distinct and decidedly anticolonial political rationality—including in its conceptions of, and attitudes towards, the obscene. British rule altered Indian conceptions of obscenity through introducing both Western conceptions of obscenity and new forms and types of "obscene" literature into India which, coupled with changes in the indigenous publishing industry and the rise of new socio-religious reform and nationalist movements, fed debates over obscenity and an emergent discourse on degeneracy, racial purity, and moral reform. Like their counterparts in other colonial contexts such as Australia, Indian reformers initiated a project to governmentalize the obscene that sought not only to construct British culture as a source of moral corruption and degeneracy, but to construct India as more pure, moral, and modern than its imperial metropole. This paper aims to analyze the nature of this project and to compare it to a similar project in Australia to examine some of the ways in which empire was constructed not as a path to modernity, but as its chief obstacle, as well as how India constructed its own modernity as both distinct and superior.

Hermos, John, Boston University School of Public Health

Addressing Alcohol Problems in India

India is experiencing serious health and social problems from excessive alcohol consumption. Although commonly regarded as a "dry culture", in that most Indians choose not to drink alcoholic beverages for moral, traditional and/or financial reasons, current data, albeit limited, indicate that the drinkers, particularly poorer rural and urban men, do so excessively and with potentially serious health and social consequences. Further, the age of onset of drinking is

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decreasing, middle- and upper-income teens, young adults and women are now targets of alcohol marketing and alcohol excise taxes provide substantial revenue for states.
The paper will address two broad issues: 1) how healthcare and social service professionals, both researchers and practitioners, might monitor and report alcohol-problems and develop effective means of early identification and interventions for "unhealthy" and "at-risk" drinkers? 2) how the public health community might establish initiatives that, at environmental levels, promote and enforce alcohol use-reduction and harm-reduction? These are the same challenges with which western, "wet cultures" struggle, with greater or lesser successes. However, addressing alcohol issues in India openly and comprehensively may provide the socio-ecological frameworks necessary to attempt to curtail growing alcohol-related problems.

Hoffman, Brett, University of Wisconsin - Madison

Identifying Indus Copper Trade Networks: An Analytical Approach

The procurement of copper by peoples of the greater Indus Valley region during all phases of the Indus Tradition (ca. 3300-1700 BC) has been the focus of much scholarly attention. This paper will present an outline of an analytical methodology for identifying copper trade networks for this region and time period and some preliminary results. An approach focused on the technique of lead isotope analysis will allow for more definite and specific correlations between copper metal materials found at Indus sites and resource areas.
For this study, published lead isotope data for copper bearing sulphide deposits in Oman and Iran was first compiled. New lead isotope analyses were then conducted on samples from previously uncharacterized copper deposits in Baluchistan, North Waziristan, and the Himalayas. Isotope analysis was performed as well on slags from old workings in the copper-rich zones of northern Rajasthan. A set of archaeological samples from the site of Harappa was also analyzed and compared to isotopic properties of the geologic samples and slags. The results of these new analyses are beginning to shed new light on late prehistoric copper sources and trade networks in the Indus region.

Hoover, James, Salem State College

Conjuring Identities: Popular Religion, Magic, and Cross-cultural Influences in the Nineteenth Century Deccan

This paper examines settled and itinerant communities of the colonial-era Deccan whose livelihoods and cultural practices were rooted in magical aspects of popular religion, both Hindu and Muslim, and in more secular forms of magic performed primarily for the purpose of entertainment. The study focuses on religious mendicants, untouchable and low-caste shamans, traditional healers, exorcists, village magicians, and street performers. Three problems will be dealt with in this discussion: the place of these communities within the larger matrix of Deccan society; cross-cultural interconnections between groups of marginalized religious practitioners; and the colonial state's criminalization of mendicants and itinerant shamans and magicians.

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Hota, Pinky, University of Chicago

Emotion, Acquisition, and Desire: How Youth and their Parents are Transacting Class Identity in New Delhi

Traditionally, there has been an emphasis on emotional reciprocity in the parent-child relationship in India with expectations of mutual love and respect. Since India's liberalization over a decade ago, local culture and values have been tempered by global influences via education, media and consumption to produce a particular, Indian, modernity. In this increasingly globalized context, aside from the obvious emotional relationship, there is also a less obvious material or economic transaction in place between urban upper middle class Indian youth and their parents. Using Veblen's conception of "consuming children" as prestigious signs for emerging middle class families, I will argue that these youth act as consuming agents who serve as important markers of their parents' class affiliations and contribute to constructions of prosperity and class identity. Specifically, these parents give their children money with which to buy consumer goods and in turn, the youth act as class and status signifiers for their parents. In this way, I will attempt to show that the parent- child relationship in urban upper middle class India does not just entail an emotional transaction, but is also a negotiated, mutually beneficial material transaction.

Huberman, Jenny, University of Chicago

First Friendship then Business: The Emotion Work of Guiding in Banaras

The children who work as unlicensed guides and commission agents in the city of Banaras frequently maintain that in order to earn money from foreign tourists they must "first make friendship, then do business". In other words, in their efforts to accrue this foreign wealth, these youngsters strive to create an emotional connection between themselves and their customers. This paper explores why and how these youngsters perceive this connection to be essential to their success, and it examines some of the strategies and logics which they draw upon in their efforts to render these customers "friends". By exploring the role that emotions and sentiments play in this exchange of goods and services, this paper also raises a broader set of questions regarding the interplay between material and symbolic economies.

Hunter Eberle, Lauren, University of British Columbia

Canada's South Asian Performers: Making the Transition from Multicultural to Mainstream

Although Canada prides itself on its support of ethnic diversity, some recent research indicates that it may not be as welcoming as it claims, particularly in relationship to the performing arts. Asian artists are frequently fore grounded when the discussion turns to multiculturalism, but

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remain disturbingly absent in more mainstream national events. Recent Statistics Canada surveys have shown that Asian performing artists earn significantly less than the average, and the Heritage Canada website reveals some disturbing trends towards exotifying Asian performance traditions. Despite this, images of South Asian dancers appear frequently in the popular media, from newspapers to television, demonstrating how the visual impact of dance has secured its place as an enduring cultural symbol. Yet, what do these popularizations translate to in terms of inclusion? As this paper will explore, many South Asian performers face significant challenges in making the transition from the margins to the mainstream, raising the possibility that Multicultural Canada exists as a space which is separate from, or superimposed upon a Canada still firmly rooted in a "two founding nations" ideology. If so, we must question what this means to the success and feasibility of multiculturalism as a social philosophy.

Ibrahim, Asma, Government of Pakistan, University of Wisconsin - Madison

The Indus Delta in the Early Historic and Medieval Period: Recent Discoveries

The Indus Delta has long been a major avenue of trade and interaction between the Indus region and the lands bordering the Arabian Sea. Recent surveys and excavations have revealed new evidence for movements through this region during the Early Historic and Medieval periods. The discovery of what may be an alter with Greek inscriptions shed light on the movement of Alexander and his troops through the region. Another discovery of a large baked brick panel frieze with calligraphy from the wall of a mosque has great potential for revealing the chronology and initeractions during the early Islamic period.

Ibrahim, Farhana, Cornell University

Myth, History, Territory: Earthquakes, Rivers and Narratives of Identity in Western India

This paper examines narratives that account for an earthquake that struck parts of Gujarat state in 2001. Its epicenter lay in Kachchh district, on the border between Gujarat in India and Pakistan's Sindh province. The relationship between Kachchh and Sindh is historically at once intimate and fraught and I explore this ambivalence through analytical tropes such as cross-border mobility and memory. This trans-territorial intimacy transgresses the bounds of Gujarat's imagined community – imagined through the lens of Gujarati asmita (pride, glory), a regional variant of Hindutva ideology. Sindhi Hindus who moved to Kachchh after 1947 are one of the embodiments of this cross-border ambiguity. They live in Kachchh and identify as Hindus, but their origins in Sindh impede claims to indigeneity as formulated in contemporary Hindutva rhetoric. Inserting the earthquake within the mythic/historic Vedic context of the Saraswati River, a complex and charged symbol for Hindu nationalist claims to cultural and territorial congruence, becomes one way in which some of them are able to tap into symbolic inventories that produce primordialist narratives of national belonging. I address the historical contingencies that produce these discourses and symbols as well as their stakes in the production of official event histories.

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Imam, Fatima, University of Toronto

A 'Hindu' City? Urban Planning in Eighteenth Century Jaipur

This paper critiques the current scholarship of Indian urbanization which has been either too involved in providing social, economic, and cultural histories of the Indian cities or offering models on which the cities were constructed and developed as if they were operating in a vacuum. The ruler's vision of authority that was symbolically represented in the architecture and planning has not been analysed so far. Most of the studies ground their argument with a presumption that the cities were simply expressions of pre-ordained models either Hindu or Islamic. For example, Tillotson and V.Sachedev claims that Jaipur city was built on a shastric model and the design was inspired by the mythical cities of Ayodha and Videha. Ekhlart Ehlers and Thomas Kraft suggest an Islamic model for the city of Shahjahanabad. This paper in contrast, examines the processes of urbanization as central to consolidation of sovereignty and its incorporation of diverse social and political groups. To study sovereignty in this way is to draw attention to the historically located factors which produced new forms of indigenous sovereignty in the eighteenth century. It is proposed here that the two imperial cities come close to this definition were Shahjahanabad and Jaipur.

Irschick, Eugene, University of California-Berkeley

South Indian Technologies of the Self as a pre-European Modernity

It is often said that India was Europe's laboratory. It followed that Europe as the most active partner sought to work out answers to its economic, educational, social and governmental problems in India. In this paper I take a different perspective. Working on materials concerning the interaction between Europeans and local people in Tanjavur on the southeast Indian Tamil coast, I would like to demonstrate that, in fact, if anything, the active partners were ordinary local people. Rather than 'Western' technologies of the self being imported into India and transforming distinctly 'Indian' technologies, particular indigenous, Siddhar technologies existed prior to the arrival of Europeans that were transformed through an extremely dialogic process. All this happened outside Bengal and prior to the high colonialism of the nineteenth century. Tamilians with whom the missionaries were in dialogue did not necessarily identify themselves as modern vis-à-vis Europeans/Christians. But in constructing themselves as more moral and cleaner than Christians they were clearly serving to construct a discourse of modernity.

Jain, Anupama, Union College

The Premises of Americanization Today: Indo-Guyanese in Upstate New York

This paper examines a recent initiative to recruit peoples of Indo-Guyanese descent to Schenectady, in upstate New York, from their previous residences in Queens. My interviews with local residents, contextualized by research at the British Archives in Guyana, reveal

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noteworthy findings about colonization, religion, language, tradition, and the lack of a "homeland myth" often present in diasporic communities. I begin with an examination of a prominent The New York Times article from July of 2002, in which George Robertson, of the Schenectady Economic Development Corporation, announced that "We very much are looking for a new ethnic group." From this complicated and provocative announcement to the current questions raised by the "GuyaneseOpportunities" initiative, I deconstruct the underlying discourses of race, gender, and class that continue to create contested and unpredictable versions of assimilation for South Asians in the US. In explaining some of these implications, this paper fills a gap in postcolonial scholarship, as there are very few examinations of Guyanese Americans. It also highlights the active choices being made by new immigrants to the United States, rather than assuming that they are merely acted upon by their new nation.

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Jeffery, Roger, University of Edinburgh

Everyday communalism and the spatial politics of primary schooling

This paper explores two linked questions. How does government schooling quality vary according to the social composition of the pupils or the catchment area? And how do young people excluded from mainstream schooling reflect on their marginalisation? This paper uses data prepared for the District Primary Education Project in 2001 in Bijnor district, western UP, to test whether schools that serve Muslims or Scheduled Caste pupils are systematically (but not necessarily consciously) discriminated against through the everyday workings of decision-making processes within the Education Department. We then consider how Muslim and Scheduled Caste young people have responded to their exclusion in the educational, employment and political arenas. The paper draws on research carried out in Bijnor since 1982.

Jeffrey, Craig, University of Edinburgh

Sweet Talk, Bitter Struggles: Corruption and the Social Imagination in North Indian Universities

This paper explores how a focus on the social construction of corruption (brushtechar) illuminates struggles between dominant student politicians and relatively marginalized student leaders for resources, influence and respect. Drawing on six months' ethnographic fieldwork among students in the city of Meerut, western UP, I argue that a small group of dominant male student politicians have used ideas of themselves as "anti-corruption activists' to formulate images of successful masculinity and generate political support. At the same time, these men engage in illegal forms of activity that others label "corrupt.' In the context of the rapid expansion of private education, dominant politicians work as brokers in the granting of illegal entry into higher education institutions and intermediaries in university construction projects. These politicians have been reasonably successful in managing these contradictions through repeatedly stating their opposition to corruption, redefining what counts as "corrupt' (brusht), and maintaining close links with the media. Nevertheless, a group of self-conscious "new politicians' (naye netas) among Dalits, Muslims and young women increasingly threaten the

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legitimacy and position of leading student politicians through drawing attention to the ironies and inconsistencies of their discourses.

Jenkins, Laura, University of Cincinnati

Empowerment of Dalit Women: Institutional and Ideological Approaches

Reservations in local councils for women have given Indian women a voice in government. A percentage of these seats are reserved for Scheduled Caste women. Yet even feminist activists who support these reservations are aware of their limitations, particularly among low caste women. The paper argues that this institutional approach to empowerment must be complemented by ideological changes within the women themselves and their communities. My assessment of this institutional approach is based on interviews with a variety of feminist activists. I draw insights about the need for additional, ideological changes from interviews with Dalit Buddhist converts, who draw ideological strength from their apostasy from Hinduism and conversion to a new set of beliefs. This paper combines recorded interviews collected during fieldwork for my book on reservations and newer interviews with Dalit Buddhist women,in Nagpur and Delhi. I provide a holistic conceptualization of power that extends beyond the material factors traditionally emphasized in political science and the "good governance" literature. If democratization is to reach disadvantaged citizens, empowerment via both institutions and ideas is essential.

Kapse, Anupama, UC Berkeley

Cinema and the Disjuncture of Modernity: Melodrama and Nationalism '40s Bombay Cinema

This paper focuses on the tension between reformism and romanticism in Indian cinema of the 1940s. It pays particular attention to the use of melodrama in the films of V. Shantaram and Mehboob Khan. It contends that melodrama is indispensable to identify a key problem in the role of women in the Indian public sphere where they were called upon to “uplift” themselves in all wakes of life in the interest of the betterment of the nation. As such, the cinema, as a “corrupt” medium was predisposed to the exposure of women and posed a messy problem to the then current rhetoric of nationalist reform. In Aadmi (1939) and Aurat (1940), the woman represents a liminal, slippery surface, one that is sacred and profane at the same time. As an abandoned woman, she is at once a victim of colonial rule - hence "fallen" - but also a future mother of the nation or "bharat mata" – a “pure” national subject who is ahead of, and in contradiction with, her own history. Melodrama, as a form that addresses the loss of a traditional sacred, charts an acute dynamic of the pain and loss en-gendered by “progressive” nationalism.

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Karackattu, Joe Thomas, Assistant Producer

Information gaps and inundation issues on the India-Nepal Border.

The paper looks at inundation problems on the India-Nepal border at two sites that have been nationalist emotive points for both countries. The prime focus of research was the Mahalisagar embankment situated near the India-Nepal border [along Uttar Pradesh]. Mahalisagar has been contentious from India's pre-Independence days for reasons of inundation, and recent allegations on submergence of villages on the Nepal side. Auxiliary enquiry also looked at the dispute over a proposed earthen embankment connecting Rasiawal-Khurd-Lotan, and allegations of submergence of Lumbini and Kapilvastu in Nepal. The paper brings out a lot of information on the facts of the case (current and historical), which is relevant, as the general tenor of media reporting in both India and Nepal (states proximate to the sites), has vitiated public opinion for some time. It also examines the role of public administration agencies i.e. bureaucracy in the inter-state water dispute.

Karim, Lami, University of Oregon-Eugene

Contested Subjects: Transnational Feminist NGOs and Human Rights in Bangladesh

This paper is an exploration of human rights in the postcolonial context of Bangladesh. In the post-Soviet era, human rights have emerged as the new discourse of liberation globally. The transnational discourse of human rights encounters recalcitrant subjects on the ground that it seeks to liberate. Within this globalized discourse of human rights, I consider how political Islam, entrenched Muslim subjectivities, Islamic ideologies, and transnational feminist activists interface with the ideology of human rights. In thinking through the relationship between human rights advocates, their opponents, and the subjects of human rights, I pose the following questions: What is the relationship between Muslim subjects on the ground and the secular, hyperreal subject of human rights? How do these subjects interact in partially autonomous spheres within the state and the extra-state—the rural areas of parallel governance where the state, NGOs and clergy intersect? And finally, what is the relationship of between the subjects of human rights and feminist activists?

Karnitis, Catherine, University of California, Berkeley

Viewing the Development of Indian Nationalism: Dialogical Negotiation between Photographic and Painted Media

This paper considers selected paintings and photographs from a recent exhibition held at the Fine Arts Museum of San Francisco, California Palace of the Legion of Honor, from the perspective of the development of nationalism in South Asia in the nineteenth to the early twentieth centuries.
The material inscription of orientalizing perspectives, colonial rationalities, and various intersections between aesthetics and politics will be discussed through an examination of photographs and paintings of political leaders, such as Maharaja Tukoji II of Indore, Maharana

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Sir Fateh Singh of Udaipur, Victor Alexander Bruce, 9th Earl of Elgin and Kincardine, and Thakur Sahib Zorawar Singh of Kanota. These painted and photographic representations of the aforementioned political leaders demonstrate the changing relationship between Britain and India, highlighting the ideological dangers of Imperialism, as well as anti-colonial nationalism. Several of the images under discussion are paintings based upon photographs or photographs that are painted. These images demonstrate a dialogic negotiation that points to the potential dangers of certain intersections between aesthetics and politics, such as the aestheticization of politics and the politicization of art, following Walter Benjamin. The photographs and paintings hover between indexicality and iconicity, touching upon both political and aesthetic spheres.

Kavuri-Bauer, Santhi, San Francisco State University

Victorian Tourism at the Indian Monument

Victorian tourists visits to Indian monuments have always been framed through the discourses of tourism and/or the practices of colonial ideology. My paper will take another approach and suggest that the visits be considered in terms of the spatial dynamics of social contact. The Indian monument thus will be seen as a contact zone that helped to bring another, alternative set of representations of India. The result of this activity was a disjunctive process of social identification that subverted Victorian social order. Using the case study of Akbar's 16th century city, Fatehpur Sikri, I will demonstrate that local residents and Victorian tourists came together at the monument to form new cultural meaning and a social order through spontaneous interactions. To help support this argument I will draw anecdotes from various journal entries and autobiographies of both Victorian and Indian tourists. Questions of how monuments served to destabilize the colonial social order in India, how the local inhabitants expressed their agency, and how they helped to constitute colonial identities will be addressed.

Kenoyer, J. Mark, University of Wisconsin, Madison

Indus Script in Context: Recent discoveries from Harappa

This paper will present the most up to date discussion of the chronology of the Indus script and the contexts and formats in which Indus writing has been found at the site of Harappa, Pakistan. Most scholars studying the Indus script have tried to study the Indus writing by using limited and thereby incomplete samples of writing based on published intaglio seals. Preliminary analysis of the inscribed objects from stratified excavations at Harappa indicate that there were definite changes in the script over time and that writing is also quite heterogeneous depending on the context in which it was used. Preliminary conclusions from the evidence from Harappa is that many of the earlier approaches to the study of the Indus script need to be significantly revised. A contextual model for studying the Indus script will be presented.

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Khan, Aisha, NYU

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Ritual in Diaspora: Pedagogy and Practice among Hindus and Muslims in Trinidad

Focusing on Hindu and Muslim South Asians in Trinidad (Indo-Trinidadians), this paper considers the cultural theme of diaspora as a distinctive shaping force in Indo-Trinidadian ritual practices. Examining Hindu pujas and Muslim maulood sherifs, the paper suggests that when considered in terms of their pedagogical objectives and the agency of their specialist leadership (pandits and imams), rituals are dynamic modes of the production of knowledge rather than static guarantees of unwavering authenticity. The paper argues that when approached as arenas where the tensions of orthodoxy and heterodoxy, tradition and modernity are in constant irresolution, rituals can be seen as an integral element of Indo-Trinidadians' self-edification as they strive for multiple, not exclusive, forms of belonging in past and present, homeland and new land.

Khanal, Shisir, University of Wisconsin-Madison

Committed Insurgents-Ambivalient State: The Maoist Insurgency in Nepal

One common argument in popular and academic discourse is that the presences of poverty, ethnic cleavages, social and political exclusion as well as political repression explain civil wars. Along these lines, Nepal's Maoist insurgency is explained in terms of underdevelopment, income inequality, regional disparity, ethnic and caste discrimination, and failure of democracy.

However, the Maoist insurgency as a product of historical grievances fails to explain why the insurgency is heavily concentrated in certain parts of Nepal? Why insurgency started and rapidly expanded in mid 1990s, at the time when Using recent political theories on violence, I argue that ambivalent attitudes among major political parties, a divided state, and persistent perusal of violence means by determined and organized Maoist party better explain the onset of In doing so, I use "opportunity theory" in political violence. I draw upon influential studies by Fearon and Laitin (2003) and Collier and Hoeffler (2001). Similarly, I rely upon a theory that argues a weak democracy is more prone to violence than a pure democracy and an absolute dictatorship (Ellingsen et al.: 2001).

Khera, Dipti, Columbia University

Rajasthan's Architectural History: Travels into a Colonial and heritage space

For more than three decades, Rajasthan State and its cultural landscapes have been promoted as the 'Heritage State' of India. In a landscape exhausted with 'authentic'pasts, how do we locate the discipline of architectural history? The 18th-19th century colonial travel accounts often capture the imagination of not only the 20th century global tourist, but also the architecture historian. Rajasthan's architectural history emerges often in the genre of the coffee table book at the intermediate space between these two forms of travel, borrowing either legitimacy or meaning in discursive ways from varied travel literature.

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James Tod is considered the progenitor of Rajasthan's romanticized regional identity since colonial times. I locate the trajectory of meanings assigned to Udaipur's architecture in Tod's 19th century accounts and trace their recourse into the region's heritage narratives and architectural history. Tod's idea of 19th century 'picturesque and idyllic Udaipur' has been stabilized through its uncritical incorporation in 20th century architectural history of the region. Through a critique of the work of Giles Tillotson (1987) on Rajasthan's Palaces, I argue that the sweeping survey of the region's architectural history works in alliance with the colonial traveler's route to re-produce the route for the global tourist today.

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Kim, Jinah, University of California, Berkeley

Recycling the Past: Reinventing Buddhist stupas in contemporary India

This paper examines two different types of stupa building projects in contemporary India and their political and historical implication. The first objects we encounter on our way to the main shrine of the Mahabodhi temple at Bodhgaya today are rather puzzling stupas made of recycled fragments of ancient votive stupas and sculptures. They look like random conglomerations of ancient pieces with a vague reference to the shape of a stupa. Like any other votive objects around the temple, however, these stupas testify to the site's glorious past and zeal of religious devotion by physically and literally quoting from ancient Buddhist artifacts. Such physical quotations make them legitimate religious objects to be positioned at the gateways. Likewise, visual quotations from ancient stupas make the Shanti stupas that have been actively built around in India by Nipponzan Myohoji, a Japanese Buddhist sect founded by Nichidatsu Fujii (1885-1985), valid religious symbols for many that could attract not only Japanese Buddhist pilgrims but also different strata of international pilgrims as well as local visitors. This paper argues that such projects utilize India's Buddhist heritage to create new religious and political statements that reflect the interests of both religious and non-religious groups.

Kinra, Rajeev, University of Chicago

Infantilizing Baba Dara: Negative Portrayals of Dara Shukoh in 17th- and 18th-Century Indo-Persian Literary Texts

One of the most enduring images from Mughal India is that of Dara Shukoh as a man of great vision and intellectual curiosity: as the patron of great projects of cultural translation, and a seeker of fundamental rapprochement among India's great intellectual traditions. This vision and curiosity, however, did not always carry the positive connotations which prevail in the modern image of Dara the syncretist. Indeed, many Indo-Muslim elites of his era were exceedingly uncomfortable with his theological innovations—a wariness that was not always expressed explicitly, but instead obliquely encoded, for instance in literary biographies of some of Dara's most prominent associates. Unfortunately, most of these obliquely coded literary texts

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have received scant attention from historians to date—an oversight which severely handicaps our understanding of how Dara and other public figures were actually perceived by many in the Mughal intelligentsia. This paper, therefore, seeks to recover and (re)introduce some of this material to a broader audience, with the hope that the analysis will add some nuance to our understanding of Dara himself, as well as historicize and shed light on the subtle ways in which public opinion about controversial figures was negotiated in Mughal literary texts.

Kishore, Jhilmil, Peregrine Bryant Architects

Sustainable Mechanisms for Conserving Built Heritage in South Asia

Today India has 26 designated world heritage sites, and there is a progressive formalisation of the process of listing buildings and establishing a system to grade them on the basis of their importance, historicity, and state of preservation. This is primarily an initiative of a few NGOs and some individuals. In this entire 'contemporary movement' of conserving our built heritage – the most important issue that should concern us today is how to make the process of conserving our heritage sustainable? There is a widespread agreement that urban areas must adapt, or they will stagnate. Yet, at the same time, there are growing pressures for preservation from both the general public- or, at least, an educated and vociferous minority. How sustainable can this pressure to conserve be? Is it possible to establish a sustainable mechanism for the implementation of good practice for conserving built heritage in South Asia? These are the main issues with which this paper is concerned. The four main values of sustainable good practice are: policy, feasibility, design and maintenance. This paper shall seek to establish the vital role played by these four into the methods for implementing strategies for sustainable conservation.

Knipe, David, University of Wisconsin

Snakes and Ladders: Narratives of Possession Ritualists in Coastal Andhra

Possession ritualism has been the subject of one series of my field studies in the Godavari Delta since 1980. One focused on possessions of mothers and other family members by their deceased children. Another concerned possessions of special Brahman women funerary ritualists by the pretas of wives who die before their husbands. A third was possessions involving changes in ritualists and their possessing goddesses from raudram, rage, to santi, tranquility. Another investigated rivalries among professional possession ritualists that seem to mirror ancient and still present srautakaksa rivalries among Vedic sacrificers. And a fifth compared details of thiasoi of Dionysos in ancient Greece with parallel hordes of ganacaris and possessed ritualists in Andhra. The current study explores narratives from the same female and male ritualists as reported previously, this time revealing their constant and startling references to states of possession involving visitations by snakes, intimate relations with Siva, Parvati, various neighborhood goddesses, and other deities, and dramatic journeys to celestial realms, including Mt. Kailasa, that brought them vidya, knowledge, and ritual expertise.

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Kruijtzer, Gijs, Leiden University

Animal Symbolism and Identity in the Applied Arts of the Early Modern Deccan

Animal symbolism is commonplace in the visual as well as literary arts of the Deccan -- sometimes to symbolise harmony but perhaps more often to express antagonism. By linking texts with visual evidence I try to uncover some meanings of the use of animal symbolism, in particular those relating to identity. Some animals were general symbols of bravery or evil, categories most eloquently represented in the lion trampling an elephant theme. Other animals were, however, clearly linked to particular groups or dynasties. What are we to make of the stone relief boar trampling an elephant utilised by the Maratha king Shivaji or the monkey brought out by his detractors? Decorated weapons were a particularly popular stage for such symbols of enmity. The famed Bijapur gun with its lion head muzzle mauling an elephant is a case in point. Why was it narrated that its Ottoman maker took the life of a Brahmin in lieu of payment? The theme of animals living in harmony could be a powerful one only in contrast to the antagonistic animal symbolism employed in contexts of clashing identities.

Lakier, Genevieve, University of Chicago

The Bandh, Democratization and the Illiberal Space

This paper will examine the emergence of the Nepal bandh (general strike) as a political technique used by all the major political parties –UML, Congress and Maoists— since the reinstatement of democracy and of public freedoms of speech, movement and assembly in 1990. It will argue that the success of the bandh in Nepal reveals the extent to which the democratic public sphere has not been liberal – i.e. characterized by norms of personal privacy, autonomy and individual agency (Habermas 1991) – but is instead a site of overt coercion, collective morality and of spectacle. The paper will trace the genealogy of the illiberal public in Nepal through an examination of state ritual under first the Rana and later Panchayat regimes (Burghart 1996). It will suggest that an illiberal public carries potentially positive implications for real democratization and equality in Nepal, insofar as it makes concrete the interdependence of the members of the social body. Nonetheless, the predominant effect of the bandh is a negative one: namely, a growing disillusionment with politics, and the increasing valorization of a 'private life' by the middle classes in Kathmandu (Liechty 2003).

Lal, Maneesha, Binghamton University

Maternity, Morbidity, and Marmite: Lucy Wills' Research on Pregnancy Anaemias in Late Colonial Bombay

This paper analyzes questions of gender, disease, and medical research in late colonial India by focusing on an important series of studies carried out by Lucy Wills on "pernicious anaemia of pregnancy" among women textile workers in Bombay. In 1928, Margaret Balfour of the Women's Medical Service invited Wills, a graduate of Newnham College, Cambridge and the

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London School of Medicine for Women, to join the Maternal Mortality Inquiry sponsored by the Indian Research Fund Association at the Haffkine Institute in Bombay. In her research, Wills emphasized problems of diet rather than social practices such as seclusion, and thereby supported a nutritional deficiency theory of the disease's causation and promoted Marmite as a prophylactic and therapeutic tool. Wills is recognized as having played a major role in the identification of what became known as folic acid -- still occasionally called Wills' factor -- as a preventative and treatment for nutritional anaemias. This paper adopts a transnational, feminist, and social history of medicine perspective to reevaluate Lucy Wills' work in relation to the circulation of medical knowledge, the cultural framing of disease, and the gendered nature of Indian medical research.

LaMacchia, Linda, Independent Scholar

Contesting Renunciation and Marriage: Laywomen's and Nuns' Songs in Contemporary Kinnaur (HP), India

At the heart of Buddhism is a tension between the worldly life of a householder—linked to attachment and suffering—and the Buddha's example in leaving home—linked to the monk or nun's path to liberation. So laypeople and monastics may express different views toward renunciation, family life, and marriage. In Kinnaur, a Himalayan district in Himachal Pradesh, laywomen and nonordained nuns (jomos) in their oral traditions represent marrying and bearing children or leading a celibate religious life as the two options available to women. But they criticize each other's choice, sometimes harshly. For example, nuns sing, "If you marry ... you will be miserable," and laywomen sing that nuns are "tea-servers." Yet in their songs they praise each other too, and in their daily lives they often share a close relationship. Drawing on new material recorded in India in 2002-3 and 1995-6, this paper will explore ways in which Kinnauri women's songs contest renunciation and marriage and will place the songs in three contexts: Buddhist, in which practitioners struggle to balance community and family demands—life in the world—with dharma practice; socio-economic, in which women support—or criticize—each other in a harsh environment; and oral traditions, in which women express alternatives to orthodox views.

Lankala, Srinivas, University of Massachusetts

The Broadcast Village: Local Radio and the Construction of Community in Southern India

The decline of state-led broadcasting in South Asia in the last decade – and the consequent rise of the notion of independent or 'alternative' media initiatives as the 'third sector' between an undemocratic state and an unequal market – has led to a belief in the 'community' as the truly representative and democratic form of media-ownership. This paper seeks to unravel the relations between community, citizenship and representation through a critical account of rural community-radio initiatives in Pastapur, southern India, as part of several similar initiatives in other parts of India, Bangladesh and Nepal. By problematising both the simplistic idea of a representative community as well as the local/global and oral/written binaries that it implicitly engenders, this paper traces the evolution of the idea of 'community' within cultural and media studies in South Asia, and argues that the local community is as much imagined as the national. From a political-economy perspective, the paper also tries to understand the ways in which the

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local community and its initiatives are constructed and imbricated both within the global flows of funds and resources, and the flow of ideas about authenticity, identity and orality between the global south and north.

Larson, Gerald, Univ. of California-Santa Barbara and Indiana University

Eccentric Dualism in a Samkhya-Yoga Paradigm for Indic Ethnopsychology

Fundamental notions of classical Samkhya-Yoga philosophy, such as those usually translated in English as "self," "consciousness," “intentionality," "materialism," and "dualism" differ significantly from their uses in recent Western philosophy of mind and cognitive science. For example, terms for "consciousness" (purusa, atman, etc.), are clearly distinguished in Samkhya-Yoga from those for "awareness" (citta, citta-vrtti, or antahkarana-vrtti). The former are always contentless and hence cannot harbor intentions, while the latter are always physical or material and often filled with intentions. Such categorial differences have previously generated massive misunderstandings between interpreters of Western and Indian philosophical traditions. If we unscramble these and other such confusions, however, we should be better able to articulate a genuine Indic psychology—one that may offer insights for a transcultural philosophy of mind that is no longer imprisoned in the procrustean bed of existing Western category distinctions.

Lashari, Kaleemullah, University of Wisconsin - Madison

Banbhore and Early Medieval Trade

Recent excavations and reanalysis of the pottery and other artifacts from the well known site of Banbhore, Sindh, Pakistan, have begun to reveal new evidence for early Medieval trade. This paper will present a summary of these new discoveries and highlight the role of Banbhore as an important trade center from the 1st century to the 13th century.

Law, Randall, University of Wisconsin - Madison

Harappan Grindingstone Acquisition Networks of the Upper Indus Valley Basin

Grindingstones are among the most abundant types of stone artifact found at the Indus Civilization site of Harappa (ca. 3900 to 1900 BC). They are also one of the most important. Grindingstones were necessary for the preparation of staple cereals in addition to many other kinds of food. They were also needed to process a wide range of non-consumable materials such as wood, shell, bone, hide, and minerals. A steady and reliable supply of these implements would therefore have been essential to the functioning of a site like Harappa, which was home to a burgeoning urban population as well as a center of numerous craft activities.

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Residents of Harappa acquired the sandstone, quartzite, and other materials that they used to make grindingstones from various geologic sources in and around the upper Indus Valley Basin. In this presentation I will discuss how those sources were identified and the ways in which the exploitation of material from certain regions changed over the course of the site's occupation. It is argued that evident shifts in utilization reflects factors relating to material quality, economic prosperity, and transportation technology more so than changing access to source areas.

Lawoti, Mahendra, Wake Forest University

The Ethnic Dimension of the Maoist Insurgencies: Indigenous Groups' participation in Nepal, Peru, and India

This paper compares the ethnic dimension of the Maoist Insurgencies, based on comparative study of Peru, Nepal, and India. Why is there such a high participation of indigenous groups in class-based rebellions? What is the reason for such a strong alliance between class-based insurgency and indigenous groups? Has ethnic support become crucial for Maoist insurgencies in the 20th century? These are some of the questions this paper will explore on the basis of three well known Maoists insurgencies that occurred in developing democratizing polities. The paper will contrast the more successful insurgencies in Nepal and Peru with the less successful in India. The paper looks at the participation of the indigenous groups at the mass and the leadership in the insurgencies, reviews the attitudes of the Maoist parties and the state toward indigenous issues. The paper argues that differential attitudes of the state and insurgents towards indigenous groups can help explain the rise as well as decline of the Maoist insurgencies.

Leoshko, Janice, University of Texas, Austin

The Political and Religious Powers of the Bamiyan and Bodhgaya Buddhas

While the power of images in South Asian religious practices is widely accepted, the role of history in the perception of this power in Buddhist imaery is not always as well acknowledged. Nor is the role of political actions --past and
present-- always perceived as part of the religious significance of particular images. This paper uses the power of special Buddha images in the history of Buddhist practice in South Asia in order to consider more fully the recent
destruction of the Bamiyan Buddhas. While the Taliban's religious objections to the existence of these images is often highlighted, this paper argues that there are further aspects involved in understanding the motivations of this destruction. It is such perspective that allows us to consider how ruined images have continued to elicit devotion.

Loh, Lucienne, University of Wisconsin-Madison

From Patna to Paris: Towards a Provincial Cosmopolitanism in Amitava Kumar's _Bombay London New York_

Amitava Kumar's genre defying Bombay London New York is at once literary criticism, social history and memoir that coalesces desi experiences within

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the capitals of the Indian diaspora. Yet, it is also a story about how provincial and rural India is imbricated within any narrative about metropolitan travel. I argue in this paper that Kumar elicits what I call a "provincial cosmopolitanism" by recuperating the rural and provincial as spaces where networks of global cultural and economic exchange are felt most acutely, but remain most unarticulated. Kumar redirects the metropolitan lens of post-colonial history by imbuing his narrative with the many provincial facets he travels with and by embedding himself firmly within Indian literary traditions that engage with the provincial. Provincial Cosmopolitanism may seem like a paradox, but my use of the term is an attempt to respond to a "cosmopolitanism from below" through a historical materialist approach. I present this through an exploration of the way Kumar engages and struggles with the literal and figurative materials of paper and writing and how they circulate in order to suggest memories of the provincial are a crucial part of the desi immigrant's inheritance.

Lorenzen, David, El Colegio de Mexico

Missionary Appropriations of Indo-Tibetan Medical Knowledge

Like many present-day Christian missionaries, early Catholic missionaries in India often took up the practice of medicine. The motives of the early missionaries, however, were not always the same as those of their modern counterparts. The early medical practices were, of course, also quite different from those of modern scientific medicine. This paper looks at the reasons why several missionaries of the eighteenth-century mission of Italian Capuchins in Tibet and Bihar took up medical practice and the sort of medical knowledge and practices they offered. The most important document which sheds light on these questions is a five-hundred page manuscript by a friar named Domenico da Fano now kept in the Capuchin archives in Rome. In this text, Domenico explains how he appropriated the medical knowledge of Tibet and India and offered treatments based on the use of local herbs and minerals. Domenico accepts that his free medical services were a useful strategy for making contact with the local people, and ultimately for making Christian converts. The services also helped to secure the approval of state officials for the continued presence of the foreign missionaries and provided some income in the form of voluntary donations.

Loynd, Maxine, La Trobe University

Searching for Split Publics and Social Imaginaries through Time: Four Chief Ministers in an North Indian State

It has been argued that the two dominant discourses of nationhood in India are driven either by western liberal democratic norms, predicated on the idea of equality of citizenship and enshrined within the constitution, or by the Hindutva ideology of a unified religious community. However, both discourses fail to encapsulate and reflect the social and cultural differences prevalent across

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India today and their political expression. This paper will attempt to investigate the existence of multiple social imaginaries (Taylor) and counter-public spheres over a period of fifty years by examining four Uttar Pradesh chief ministers: Govind Ballabh Pant, Charan Singh, Mulayam Singh Yadav and Mayawati. The argument is advanced that where distinct social imaginaries can be identified, Taylor's notion of an external theory penetrating and transforming a social imaginary is a useful one in determining the composition and source of new and counter publics in India and lends a more nuanced understand of the 'nation' today.

M. Rohilla, Padma, Queen's University Belfast

Role of a Value-Based Approach to Conservation of Colonial Built Heritage in India

Values have always had significance in heritage conservation. However, until recent times only those values ascribed by a very small group of individuals and groups comprising of specialists and decision-makers have determined the need and process of conservation. Recently, the concept of heritage has evolved and involved other groups - of concerned citizens, multi-disciplinary professionals, community representatives, etc. So a democratisation of stakeholders and their values and a participatory approach is observed in the field of conservation of cultural heritage. The role of research on values is particularly important in deciding the need and future of colonial heritage conservation in postcolonial nations. The present study is an effort to understand how colonial heritage is created and shaped by societies, how it is contested and destroyed and its relevance, value and function/use in a contemporary society, particularly in the Indian context, and the application of an interdisciplinary, integrated, stake-holder defined, value-based approach for colonial heritage conservation in India. New Delhi; the Imperial capital of British India and Pondicherry (a town with a French colonial heritage) will be studied to determine and compare the values assigned by concerned stakeholders and their significance in decision-making.

MacDonald, Kenneth, University of Toronto

Cultural politics and the documentation of historical objects in contemporary northern Pakistan

Over the past 10 years, a form of cultural essentialism that appeals to the authority of history (and to the work of anthropologists and archaeologists), has come to underlie a number of social movements in northern Pakistan. These movements rely on particular modes of inventorying the past to lend credence to their interpretations of history. In the process they invest historical objects with cultural meaning in an effort to address contemporary political objectives. In this paper I focus on such a process within an emergent cultural identity movement in Baltistan, and in particular on the activities of a non-governmental organization, the Baltistan Cultural Foundation (BCF), an alliance of seemingly disparate actors from development agencies, student's federations, educators, and adventure travel operators, which nominally seeks to "protect the cultural heritage of Baltistan". This movement relies rhetorically on a "golden age" associated with a historical Tibetan imperial presence in the region to assert an essential identity of people and place that distinguishes it from the "rest of Pakistan". I describe how institutional processes of artefact identification, categorization, cataloguing and interpretation are structured

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by "heritage narratives" to support the contemporary political objectives of actors in the movement.

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Maclean, Kama, University of New South Wales

The Visual Culture of the Kumbh Mela

This paper draws attention to the way that the visual culture of the Kumbh Mela has been constructed, in particular, the manner in which pilgrims and holy men have been represented in the media. It is clear that there is a clearly articulated genealogy of 'experiencing the Kumbh Mela', where the festival is presented as series of fantastic tamashas, a paradox of timeless rituals persisting in modern times. This representation of the Kumbh finds its origins in colonial travel writing, and was later adopted in visual cultures, seen not only in the media but in guide books, picture books, and on the internet, and it appeals to the 'ancient/spiritual India' sought, increasingly in vain, by foreign tourists. The paper concludes by considering that while representation and consumption of the mela by non-pilgrims has shaped the festival, it has also created resistance among the pilgrims and those who are objectified in the process of creating the visual culture.

Madhok, Punam, East Carolina University

Jesuits and the Arts in Mughal India

This paper explores how the court artists of the Mughal Emperors Akbar (reigned 1556-1605) and Jahangir (reigned 1606-27) adapted the Western techniques and Christian subjects introduced by Jesuit missionaries from Goa in India. In their apostolic endeavors, the Jesuits made use of engravings representing Biblical subjects. The perspective and modeling seen in these works aroused much interest at the Mughal court. The Mughals were a young dynasty looking for ways to legitimate their claim to sovereignty. As rulers in a conquered country, they had to reconcile their Timurid-Islam background with the strong, ancient culture of their Hindu subjects. They found Christian images ideal tools for demonstrating their status and superiority as rulers. The arguments of Counter-Reformation defending the use of realistic imagery struck them as appropriate for justifying their own interest in such representations. Mughal artists began creating their own Christian images in an Indo-Persian style. The paper academy supplied by the Jesuits helped the Mughal court translate its ideas of governance into visual form. Quite contrary to their intentions, the Jesuits were turned into providers for imperial Mughal propaganda.

Mahajan, Geeti, University of Texas at Austin

Nayika: The Question of the Heroine in Bharata Natyam Classical Indian Dance

Bharata Natyam has become one of the most widespread classical Indian dance forms today. In many South Asian populations, in India and in the Indian diasporas, this dance form is practiced

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as a means to keep 'traditional' and 'authentic' Indian culture alive. But what aspects of Indian culture are being preserved through this dance form, and who sets the paradigms for the preservation of culture?

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In this paper I address the aforementioned questions, as well as explore the use of Bharata Natyam as a didactic tool to construct a global Indian identity. I specifically focus on the production and portrayal of heroine roles (also called Nayika roles) in South Asian dance communities in India and in the United States. I argue that within these communities, there is a growing need for a new portrayal of heroine roles that better reflects the changing status of women in contemporary South Asian societies worldwide.

Maharjan, Keshav L, Hiroshima University

The Spread of Theravadin Vihar Buddhism among Rural Newars in the Kathmandu Valley

Socio-economic transformation of contemporary Nepal started since 1950s is strongly felt in Kathmandu valley and its 'native' inhabitants, the Newars are among the ones who were affected the most by this transformation. It brought changes in all spheres of their life. Introduction of Theravadin Vihar Buddhism in Nepal can be understood both as the cause and the affect of such changes. Generally, the followers of Vihar Buddhism, especially the monks, the sponsors and the intellectuals are regarded as the ones who have some kind of grudge against the prevailing system and the society. However, most of the laities undertake it to protect themselves from the angst of this fast changing 'world' to which they are unable to pace and feel consciously or unconsciously insecure in their livelihood. This is more pronounced since 1980s when the Vihar Buddhism penetrates the Newar society deeper and wider in terms of area, caste and economic possessions. In general these Vihar Buddhists are more liberal and progressive but more concerned, hard working and sober living people in comparison to their contemporaries. This paper will deal with this issue with ethnographic evidence from a Newar village in the valley.

Malik, Anas, Xavier University

Strong Society, Weak State: the Edhi Foundation of Pakistan

Joel Migdal's description of weak states and strong societies, where local strongmen and informal patrimonial influences supplant state direction, has a complex application in Pakistan. Strongmen and social forces are traditionally interpreted as an obstacle to modernization and development. Abdul Sattar Edhi's humanitarian organization now known as the Edhi Foundation provides an alternative view. The service vacuum left by a low political-capacity state has produced a far-reaching civic service organization, including a large private ambulance service, homes for battered women and children, burials for the destitute, orphan rescues, and disaster relief inside and outside of Pakistan. In an environment where social organization leaders compete for charitable donations and zakat funds, Edhi projects have faced public sniping and criticism, and some alternative efforts. Such competitive incentives may generate virtuous development spirals in civic capacity, and possibly increase accountability and transparency as

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selling points for organizational entrepreneurs. However, this potential is undermined by the weak state's inability to monitor behavior and enforce rules and commitments. The Edhi Foundation case illustrates contradictory tendencies: a weak state spurs an effective civic organization, but skews further civic development. Original fieldwork data from Pakistan offers insights.

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Malik, Jitesh, Penn State University

Memoralizing the Partition of Punjab: Landscapes of Contentious Memory

Wagah is the gateway to a pilgrimage of sorts; it has come to be the most reverential place at the new frontier of two young nations. Wagah, just after the partition of Punjab, was an impromptu site of all kind of human exchange including informal trade, meeting ground of lost relatives, friends and strangers, but over the period of few years, it has been overlaid by a more organized, militarized and institutionalized ritual. The present portrayal denies access and exchange of more spontaneous human contact. The potential of this place is immense considering the historic popularity with citizens, tourists and locals and the chord it strikes with numerous writers, poets, artists and scholars. Why then does it deny and overwrite the expectations and imaginations of people with a well-synchronized 'ritual of hatred'? This paper is based on critical analysis of the border landscape and the 'beating the retreat' ceremony at Wagah. I address the issues of memorializing partition, which are foregrounded by the emphatic performance, and the built fabric of this important landscape. Could we change this place into another kind of a symbol, a symbol of acceptance, reconciliation and healing?

Mandair, Arvind, Hofstra University

The Emergence of Sikhism as a 'World-Religion':

To gain the kind of legitimacy that was enjoyed by traditions such as Christianity, Sikhism had to "elevated" from the particular to the universal. To place Sikhism in the status of a "world religion," scholars belonging to the Sikh reformist movement in the late 19th and early 20th century (the Singh Sabha), had to forge a link between the relatively localized representation of 'Sikhs as a nation' (rooted in Punjabi/Indic culture and language) and representation of Sikhism as universal. This process can be discerned in two parallel strands of Sikh intellectual activity: (i) the writing of 'Sikh history' as the official story of the nation's transition from the stage of pre-narrative to that of narrative; (ii) the reinterpretation of Guru Nanak's teachings (gurmat) through the writing of exegetical commentaries. Henceforth gurmat becomes equated with 'Sikh theology' – the idea of a central theological core - which facilitates its entry into the comparative imaginary of the West . This paper explores the proximity and correspondence between these two forms of writing and will argue that history and theology are not only interlinked but conflated through two kinds of transcendence (epistemological and theological) which allow Sikhism entry into the discourse of world-religionizing.

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Manring, Rebecca, Indiana University

Jiva Gosvami's "Hari-namamrita-vyakarana"

J-iva Gosvami, one of the founding theologians of the Gaudiya Vaishnava movement, composed his Hari-namamrita-vyakarana(HNAV) at the close of the sixteenth century. In this Sanskrit grammar all the technical terms are names and epithets of Krishna, so that, the author tells us, Vaishnavas would not have to set aside their practice of reciting Krishna's names to learn Sanskrit. In this paper I will briefly discuss India's history of linguistic inquiry; other Sanskrit grammars that gained wide circulation, especially in Bengal; and finally J-iva's HNAV itself, with specific reference to the sections on sandhi. Finally I will offer some speculation as to why J-iva might have deemed the creation of yet another Sanskrit grammar necessary.

Mantena, Rama, Kluge Fellow, Library of Congress

“Conquest, crisis and the rise of the British Empire in India”

With the inception of British rule in India, there was a general crisis in political, social, and cultural institutions that signaled an uncertain future. Reinhart Koselleck in Critique and Crisis contends that the nature of crisis—referring to the crisis that led to the French revolution—is such that the future remains unpredictable. This suggests that the ruptures in the socio-political fabric of India instigated by colonial rule, a rupture greater in Europe’s colonies then in Europe, called out for solutions that remained unresolved. The crisis pointed to the uncertainty of the outcome of the new political conditions. The young colonial state had to ask itself for what purpose and for how long its presence was needed. From taking on responsibilities of revenue collection to undertaking a massive archival project to protect the textual cultures and literary practices of India from disintegration, the early colonial state was aware of its role in cultural preservation. It is within this highly fluctuating socio-political milieu, when futures were uncertain and unimaginable, that I situate my inquiry. My paper argues that the concepts of crisis and conquest are critical in understanding the shape of the early Empire in British India.

Mantena, Karuna, Yale University

Liberalism, ‘Culture,’ and the Logic of Late Imperial Rule, India 1857-1914

In the latter-half of the nineteenth century – the period in which European expansion assumed its greatest geographical reach – the central tenets of liberal imperialism were challenged in both domestic and colonial arenas as various forms of rebellion, resistance, and instability in the colonies instigated a more general crisis about the nature and purpose of imperial rule. The most important consequence for ideologies of imperial rule was a move away from the commitment to the transformative ambitions underlying the so-called civilizing mission. In place of the universalist project of civilization, which at its core believed in the possibility of assimilating and modernizing native peoples, a new emphasis on the potentially insurmountable difference between peoples came to the fore. What enabled this transition in imperial ideology from a ‘universalist’ to a ‘culturalist’ stance by the end of the nineteenth century? The paper will

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explore debates around the causes of the 1857 Rebellion as a way to understand the ways in which the practical and theoretical crisis of liberal imperialism made possible the ascendancy of notions of 'culture' and cultural difference to the forefront of debates about imperial rule.

Marriott, McKim, University of Chicago

A 3-D Paradigm for Researching Indic Culture

Ethnographers have observed people of 20th c. South Asia using equivalents of the classical Indic categories--sets of elements, humors, strands, aims, and psychic functions, plus self. Each set's assumptions include a similar, essentially Samkhyan paradigm of three orthogonal material variables among which homologies are popularly recognized and endlessly exploited. The paradigm's variables can be summarized as a trio of relations--"mixing," "marking," and "unmatching"—that can be used by scholars to ask indigenously relevant questions about everything, including spirits. Productive in previous field research, the paradigm deserves further use in the arts, politics, philosophy, and psychology. Its origins and history remain to be studied, as does its probable 21st c. demise.

Marrow, Jocelyn, University of Chicago

Emotional Suppression, Womanhood, and the Problem of Conversion Hysteria in Varanasi, India

One way Varanasi women attempt to modulate their own and each others' potentially disruptive emotions is by encouraging emotional suppression. This popular technique figures in ordinary housewives' everyday talk about strategies for ensuring family harmony. Yet, as the same women acknowledge, there are illness consequences that befall those who are the most careful adherents of suppression. I interpret the experience of conversion hysteria among the majority of non-psychotic women patients presenting at the outpatient department of a large, government-funded hospital in Varanasi as expressing the desire to cease transacting in exchanges with family members that have begun to seem oppressive or otherwise aversive to the self.

Mazumdar, Arijit, Miami University, Ohio

India - Russia Relations: Cooperation Based on Common Interests

The purpose of this paper is to examine relations between India and Russia along the political, economic, military, and geo-strategic dimensions and identify the major shared interests between the two states. During the Cold War period, relations between India and the Soviet Union were characterized as friendly and co-operative. After the fall of the Soviet Union, India and Russia have engaged in mutually fruitful cooperation across a variety of fields. Today, relations between the two states are as strong as ever. This paper analyzes the relationship between the two states

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since 1991 and identifies four areas of cooperation namely, economic, military, terrorism and security, and energy development. Based on this analysis, six major shared interests are advanced as explanations for the enduring relationship between the two states. These are – (a) the desire of both states to modernize their economy, (b) their desire to protect their sovereignty and territorial integrity, (c) their desire to combat international terrorism, (d) their desire to find a worthy place in the international community, (e) their interest in creating a multi-polar world, and (f) their desire to modernize their respective militaries.

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Mazumdar, Lipika, University of Pittsburgh

Articular Loyalties: Spatio-religious Transmutations and Legitimacy in a Garhwali Village

Questions of belonging and legitimacy continue to be played out in religico-political fields within the Garhwal/Uttarakhand Himalaya vis-a-vis the nation-building project(s) of postcolonial India. Garhwal's significance to the nation-state straddles cultural and physical spaces, as it contains major religious and pilgrimage sites in pan-Indian Hinduism, the sacred and economically vital watershed of the Ganga and Jamuna river systems, as well as a disputed international boundary. Since joining India in 1949, Garhwal remains a socioculturally distinctive and contentious place, needing to be brought into the "fold" of the larger nation and state. This paper examines the interface of local religion and the project of religious nationalism (Hindutva) in mutual appriations of space and meaning between 1991-2005. Specifically, it explores the re-formations of identity and legitimacy from the vantage of local inhabitants as manifested in the worship of their territorial and oracular village deity. This period frames the current fields of contention between regional and national-level power structures and their attendant loyalties and resistances as carried out and negotiated on sacred ground.

Md., Moniruzzaman, Northern University Bangladesh

Uncovering the False Promise of NGO-led Women's Empowerment

The role of NGOs is highly recognized in women's economic, social and political empowerment in developing countries. In reality how far are NGOs succeeding in women's empowerment? Based on extensive works on two largest NGOs in Bangladesh, this paper will show that in reality women's empowerment is not taking place as expected.

NGOs in Bangladesh follow group approach. By examining three particular aspects of BRAC and Proshika's, two largest NGOs, grassroots groups, the paper will make the following arguments: 1) the very process of group formation suffers from internal contradictions in setting organizational objectives due to offstage negotiations among the group members about which the

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NGO workers remain unaware; 2) due to offstage negotiations internal management of the groups become loose and group members show apathy towards following standard codes of conduct preventing them from developing discipline, group cohesiveness and solidarity; 3) due to lack of cohesiveness the group members remain divided by internal disagreement and clash of interests in taking collective social and political actions. Therefore, contrary to expectation neither are the grassroots groups being transformed into powerful institutions nor are the group members being empowered as expected. As such the capability of NGOs in grassroots empowerment remains questionable.

Mead, Ally, Cornell University

Subversive Voices: Reporting the Maoist Trend in Nepal

In the silent valleys between the grand Himalayas a great beast is growing. Each day the monster becomes larger and more powerful, consuming the hope and happiness of the people and leaving nothing but destruction and ruin as a vision for the future. Even the way Nepalese journalists talk about their country has changed. There is more tension with Indian forces just across the border, offering to step in and end the daily killings and abductions, but with a price. Some news articles have suggested that the price of a distinct identity is worth preserving the lives of its citizens while others still hold fast to the rhetoric of an independent Nepali state. With these discrepancies in reporting, is Nepal presented as a solidified nation, capable of self-governance or are there hints of a diminishing feeling of nationalism in the wake of increased Maoist violence? How has the news rhetoric about national identity changed over the 9-year span of violence? Since the recently imposed media censorship, what picture of the insurgency is currently being propagated? To answer these questions I am proposing a qualitative content analysis of newspaper content from Nepal.

Mehta, Ashok Kumar, Independent Researcher

"The Rise of the Maoist Movement in Nepal, State Response and Implications for South Asia"

Two challenges confront Nepal today, after the royal coup of 1 February 2005. One is the Royal Nepal Army (RNA) - its structure, organisation, and its capacity, morale and motivation to fight. The other is the Maoists, a force that has grown rapidly, has international linkages and rather than weaponry depends on psychological warfare.
This paper examines institutional infirmities that led to the Maoists controlling vast tracts of territories in the landlocked country and gave His Majesty King Gyanendra the excuse to impose direct rule. It explores the structural and historical reasons for the RNA's loyalty to the King, troubled relations between the Army and the political establishment, and Nepal's unfinished democratic revolution that broke many shibboleths but did not seriously broach the issue of civilian control of the Army during the discourse on the constitution.
The ceremonial nature of the RNA, lack of combat experience, absence of a regimental system, excessive preoccupation with UNPKO, want of intelligence, the assumption that the RNA should have a policing as well as fighting role and the feudal nature of Nepal's ruling classes have

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prevented the RNA from developing into a representative and national fighting force capable of taking on the Maoist challenge.

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Mehta, Ashok Kumar, Nepal-India Track II

The Rise of the Maoist Movement in Nepal, State Response and Implications for South Asia

After the royal coup of 1 February 2005, Nepal faces two challenges. One is the Royal Nepal Army (RNA) – its structure and its capacity to fight. The other is the Maoists, a force that has grown rapidly, has international linkages and rather than weaponry, depends on psychological warfare. Institutional infirmities led to the rise of the Maoists. Among them are the historical reasons for the RNA's loyalty to the King and Nepal's unfinished democratic revolution that broke many shibboleths but did not seriously broach the issue of civilian control of the Army during the discourse on the constitution. The ceremonial nature of the RNA, lack of combat experience, absence of a regimental system, excessive preoccupation with UNPKO and the feudal nature of Nepal's ruling classes have prevented the RNA from developing into a representative and national fighting force. The Maoists have identified the weaknesses of the enemy. But their real enemy is not the RNA per se, but an RNA that is controlled by the King and all that he represents. Structurally, the Maoists mimic the Mao Tse Tung-led Red Army. But the threat of Maoists seizing power in Kathmandu or creating a Compact Revolutionary Zone is somewhat far fetched.

Mehta, Monika, University of Texas at Austin

Bombay Cinema and the Production of the Transnational Family

Monika Mehta's paper, "Bombay Cinema and the Production of the Transnational Family" looks at popular Hindi cinema's intense involvement in the family as a locus of a transnational but nevertheless orthodox subjectivity. If cinema and state share an ambivalent relationship in the pre-independence period, then cinema and state seem to have a more symbiotic relationship at the cusp of the new millennium. This paper draws attention to a retroactive implosion of tradition as a signifier of national culture in Dilwale Dulhania Le Jayenge, as also the paradoxical expansion of national space. Here the cinema is mobilized to include formerly "external", or "outsider" diasporic communities, in order to produce India as a linguistic, cultural and psychic aggregate that thrives in spite of its spatially discrete locations across the globe.

Menon, Gayatri, Cornell University

A Question of Belonging(s): The Cultural Politics of Location in Mumbai

Over six million urban poor living in Mumbai live on encroached property, facing an ever-present threat of demolition of their dwellings. In this fraught cartography of belonging, how do squatters, whose homes stand in violation of the law, assert their claims to a home in the nation, and make claims on the state? And what are the terms by which belonging(s) are claimed and repudiated?

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In this paper I address these questions by examining two contrasting instances in which the belonging(s) of squatters are brought into question. The first is a case won by a group of pavement dwellers against city authorities for having confiscated their personal belongings during the demolition of their homes. The second instance concerns a legal petition that challenged the inclusion of squatters' names in the electoral rolls on the ground that squatters could not claim a legal residence in the space of the nation-state, and thus were ineligible to vote. Drawing on fieldwork conducted in Mumbai during 2003 and 2004 I examine the politics of location expressed in each of these instances and analyze what they reveal about the terms under which questions of belonging(s) get negotiated at each historical juncture.

Menzies, Robert, University of Winnipeg

Wife as Mother in Vrat Katha-s

This paper will demonstrate that, despite the traditional understanding of the focus of a woman's life as primarily marital, the dramatic action of the stories associated with vrats (domestic rituals primarily performed by women) show that the primary paradigm is of the maternal. These stories form an orientation around a perception of the woman's role as protectress of her men on a spiritual level analogous to the physical nurturance of her offspring. This spiritual nurturance and maternal orientation ought not be associated with feelings of incest, however, as will be demonstrated by clear references to the symbolism inherent on the stories. Rather, there is a clear demarcation between their function as fertile life-givers and a-sexual spiritual protectors. Thus we can see that the stories associated with these rituals are defining agents for the woman's religious role within her family and in formation of her identity as a nurturing protectress on the one hand, and in the formation of an understanding of her men-folk as requiring physical and spiritual protection. This two-part definition of role and identity clearly provides an alternative conception of women and men in which women are absolutely de-victimized.

Merrill, Christi, University of Michigan

Happily ever After: Mocking Ghosts from the Feudal Order

What kind of community is imagined through an oral-based Rajasthani 'vaata' that makes fun of a farmer's unsuccessful attempt to keep a thakur from deceiving him even after the thakur has died? Especially one such as 'Thakur rou Bhoot' ('The Thakur's Ghost') written first in Rajasthani, then in Hindi and in English? The moral of the story, storyteller and farmer Bhola Ram explained to me, is that those who deceive you in life will deceive you in death as well. This in answer to the question: What makes the story funny? This paper looks at the ways we narrate 'the ghosts of the past' in translation: I suggest that the 'bhoot kaal' (not simply 'past tense' but literally: 'ghost time') of this 'vaata' insists on an oral-based temporal space that challenges the common linear sequence of progress. I ask: How might we complicate our readings of such translations to attend to the multidirectional ironies of 'The Thakur's Ghosts'' happily-ever-after ending?

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Merry McCormick, Megan, City University of New York

The Gilund Ceramic Assemblage: Chronology, Technology, and Regional Context

Five seasons of excavations provides insights into Gilund's ceramic chronology, changes in pottery technology and production. Preliminary results of analysis of the pottery corpus will be presented. The earliest pottery suggests a chronological conundrum: the original inhabitants were already using and probably manufacturing pottery. Evidence for this comes from Coarse Red Reserve Slipped Ware excavated from the lowest levels of the Index Trench and ill-fired, brittle Coarse Red Ware found in other areas of the site. The early appearance of localized ceramic technologies poses interesting questions about the use of pottery as a marker relating the beginnings of the Ahar-Banas Complex to influences from distant core regions. Artifacts, notably seal impressions, confirm Gilund's integration into a late third/early second millennium interaction sphere incorporating Rajasthan, Saurashtra, Pakistan, and Central Asia. The discovery of Sorath Harappan pottery this last season strengthens this association. However, pottery tentatively dated to approximately 3000 BCE implies a continuous, localized development, suggesting that while Gilund participated in long-distance networks to the north and west, it was also integrated into --and perhaps central to-- another South Asian core area which has yet to be fully defined.

Meyerle, Gerald, University of Virginia

Pakistan's Foreign Policy Turnarounds and Domestic Instability

This paper shows how international pressures on Pakistan to change its foreign policy since September 2001 have deepened domestic tensions. There is intense disagreement between Pakistan’s military rulers and large sections of the public over seminal turn-arounds in four critical foreign policy areas: Afghanistan, Kashmir, relations with the U.S., and nuclear weapons.

The government’s turn-around on militant movements in Afghanistan and Kashmir alienated the powerful religious right, and led to militant attacks against the regime. Pakistan’s new friendship with the United States is deeply unpopular across the political spectrum. Finally, it is widely believed that the military made a scapegoat of nuclear scientist and national hero A.Q. Khan under pressure from the U.S.

There is much disagreement about whether Pakistan is “doing enough”, and whether the U.S. should apply more pressure. This paper highlights the domestic constraints on Pakistani policy-makers, and thus how far they can be expected to go without precipitating a dangerous internal crisis.

This paper is based primarily on interviews conducted in Pakistan in March 2003, and makes use of Pakistani media reports and secondary sources.

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Middleton, Townsend C., Cornell University

The Birth of the Political: Excavating the Political (Imagi)nation of Nepal

Providing a crucial historical perspective on the origin of contentious politics in Nepal, the paper critically engages the epistemic constitution of the Political. By throwing Nepal into a mutually productive dialogue with postcolonial theory, the paper addresses the flow of subjects—human and conceptual—across the Indo-Nepalese border between 1920-1951, which laid the conceptual foundation for Nepal's now five decade long yearning for an authentic democracy. Given its historiographic leaning, one might then ask what an analysis of the entangled histories of the Indian and Nepali Nationalist Movements can tell us about the current Nepali circumstances? I will argue, through involvement in India's public sphere, political activist in Nepal appropriated a particular modality of knowing and engaging the world in a decidedly "political" way. Despite the revolutionary imaginaries this epistemic constitution engendered, both then and now, it has never mapped well onto the socio-empirical realities that such revolutionary movements profess to represent, defend, and/or transform. Offering causal explanation for Nepal's checkered history with democracy, this paper simultaneously affords a compelling epistemological/historical analysis of the Political in Nepal, which can provide an analytic baseline of sorts, from which emergent forms of contentious politics might be judged.

Miller, Heather, University of Toronto

Caravanserai Networks of the Mughal period in Northwestern South Asia

The location and characteristics of Mughal period travel amenities in northwest Pakistan, particularly the serais, can provide data about economic, political, and pilgrimage aspects of the caravan route between South and Central Asia that form a useful complement to the information from historic accounts. I will illustrate this point with on-going GIS-based compilations of caravanserais, wells, minars, and other structures in northern Pakistan. These compilations are based on historic maps and records, past archaeological and architectural investigations, and recent excavations by the University of Peshawar. The Caravanserai Networks Project is a new joint endeavour of the University of Toronto, Canada, the University of Peshawar, Pakistan, and scholars from a number of other institutions. The initial field stages of the project will examine the urban and non-urban travel amenities of the historic period in northwestern Pakistan, to see what groups are encouraging and participating in travel and communication – traders, pilgrims, government officials, and others. The long-term goals of the project are: (1) to document changing transportation and communication patterns between South & Central Asia over time, and (2) to examine cultural change in relation to changing contact with other people, through communication and transportation changes.

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Mishra, Saurabh, University of Oxford

Pilgrim's Progress: The Haj from the Indian Subcontinent between 1860-1920

It has been assumed, especially by Islamic writers, that the nature of the Haj has remained unchanged through time. This paper attempts to show that the meaning of the pilgrimage was transformed to a great extent, both for the colonizer and the colonized, during the period that we are looking at.

For the colonizer, the Haj from the subcontinent, from its earlier meaning for them as a chiefly medical threat to Europe, came to acquire an increasingly political colour. The British Indian administration thus became wary of interfering with it, especially during the first few decades of the twentieth century, for fear of rousing anti-British sentiments. The paper shall also try to look, simultaneously, at the changing perception of the pilgrimage by Muslims within the subcontinent. For them, the pilgrimage became a very powerful political symbol during the twentieth century.

The paper shall also try to address the question of resistance by the pilgrims against the sanitary policies of the British. It shall also try to bring out conflicts not only between the pilgrims and the colonial administration, but also between the British Indian administration and the metropolitan one on various sanitary, political and commercial questions.

Misri, Deepti, University of Illinois at Urbana-Champaign

Sketching Violence: The Very Short Fiction of Saadat Hasan Manto

The literary sketch or ‘vignette’ was a form which Manto alone used among Partition writers, and which he himself only ever used to write about the violence of Partition. This paper asks: why did Manto find the vignette to be a particularly apposite form to represent Partition violence?

I suggest that Manto’s vignettes on violence are more than simply “documents of barbarism”, as they are sometimes read. Manto deploys this shrunken form to foreground and falsify the dangerous logic underlying communal violence: the metonymy which indexes individual bodies and body parts as seamless with a whole communal body. That violent metonymy, exemplified by the demand for genital ‘proof’ of religion at the scene of the riot, is staged in several vignettes in the collection Black Marginalia (1948). I show how these vignettes emphasize the changeability of the male body, and specifically of male genitalia – thus rendering that body as bad proof of religion. At the same time, the vignettes themselves also formally embody this anti-metonymic strategy of “bad proof” by refusing integration into any broader or coherent narrative. Encouraging a radical suspicion of representation, they force the reader to critically confront the communal logic which in-formed the violence of Partition.

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Mohammad, Afsar, University of Wisconsin, Madison

Karbala, Women and Folk-Purana

Karbala in Folk-Ramayana

In this paper I seek to investigate the religious hybridity of the Islamic religious and historical persona Fatima. The sixth century Muslim woman identity of Fatima undergoes radical transformations in the oral narratives of the present Telangana region of Andhra Pradesh, India. Displaced from her Islamic context, Fatima as a character obtains a new local identity as a woman at the margins in Telangana folk imagination. Using the folk-songs as my primary source, I present a different Fatima who interprets and revises a dominant male tradition both in Hinduism and Islam.

Mohite, Dilip, M.S University of Baroda

India and the Security Council: a Critical Perspective from the Prism of Indian Foreign Policy

Country's foreign policy is like a barometer which determines the losses and gains for the nation derived from international politics. Indian Foreign Policy (IFP) has gone through the process that can be analyzed from the broad perspective of idealist, realist, classical realist, neo-realist and marxist schools of thought. Interestingly the IFP has swung between the paradigms provided by above schools and at times having marxist overtones while championing the cause of Third world Countries. The concern is how India's vital national interest was served by such an approach. The issue of India's desire to be a permanent member of the United Nations Security Council is selected and the same has been viewed from the prism of IFP. In order to have a broader outlook of the issue, the paper takes into account select inter-related issues such as great power status, decision making process, behaviour of actors and the state of India. These issues are examined from the theoretical perspective of some prominent scholars like Herman, Rosenau, Starr, Russet, Kinsella etc. In its final phase the paper takes into account factors like consistency, inconsistency, viability and adhocism in IFP by critical evaluation of its performance in the last 55 years.

Momen, Mehnaaz, Texas A & M International University

Confronting Fundamentalism with Education Policy: Analysis of NGO Schools in Bangladesh

NGOs in Bangladesh, like in most third world countries, have dominated the discourse of development through various income generation and gender empowerment programs. Although NGOs have successfully challenged the hegemony of the religious fundamentalist groups, we find that the brunt of the blame has shifted particularly towards NGO-run schools in recent years. Most NGO schools have matured into thriving alternatives to Bangladesh's weak and ineffective public education system; whereas, historically, it was the madrassas, which filled the void of public education through religious teachings. The NGO-run schools offer separate curricula,

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which are often rooted in the experiences of the working poor of Bangladesh. These non-formal primary education programs target the poor, especially girls, and offer flexible and shorter hours of operation, often adjusted to seasonal and regional demands. Two of the leading publishers of children's literature are BRAC and PROSHIKA, both NGOs, with strong commitment towards education. The growth of alternative education is indeed a challenge for the fundamentalist groups, who were the traditional patrons of the madrassas. I want to trace the evolution of such NGO-run schools as major contenders in the public education system and their role in confronting fundamentalism through their curricula and accessibility in Bangladesh.

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Moodie, Megan, University of California, Santa Cruz

The Risks of Participation: A Sathin Runs for Sarpanch

This paper considers the political biography of Gangori Kanwar, a sathin [female accomplice/volunteer] in Rajasthan's Women's Development Programme (WDP). I argue that despite her local visibility and success in the WDP, Gangori Kanwar reached the limits of women's participation when she attempted to run for sarpanch. Subtle threats were made against her during her campaign – which she defiantly pursued – and another woman was appointed in her place. I consider the elements of danger in her narrative in light of the 1992 case of another sathin, Bhanwri Devi, who was raped by upper-caste men in her village when she overstepped her authority in protesting child marriage. I conclude that the discourse of "political participation" for women in Rajasthan has done little to acknowledge the very real risks to those who do participate or to mitigate those risks; cases such as Devi's are treated as local aberrations of traditional culture in which an unfortunate Rajasthani woman is "victim." Feminists must be careful not to reproduce this discourse in making some cases sensational at the expense of drawing attention to more everyday forms of threat and coercion.

Morelli, Sarah, Harvard University

Performing Power, Dancing Masculinity? Pandit Chitresh Das' Californian Kathak

Over thirty-five years of teaching and performing in the West, Pandit Chitresh Das has developed a style of Kathak that differs radically from that predominant in India today. In a dance form where all dancers are expected to portray male and female characters with equal ease, Pt. Das' style is widely considered to be masculine. In fact, a noted Indian critic recently described it as "virile, explosive, [and] volcanic." This labeling seems to have little to do with his depictions of characters, but rather reflects his emphasis on taiyari and layakari: physical/mental readiness and rhythmic facility.

This paper explores Pandit Das' position as an international representative of North Indian classical dance by first analyzing his relationship to models of Indian masculinity and colonial notions of Bengali men as "effete." Within this context, I discuss Pt. Das' practice of simultaneous drumming and dancing, and examine the implications of this "masculine" style of

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Kathak for Pt. Das' all-female, multi-ethnic American dance company as they perform for audiences in America and India.

Mukharji, Projit Bihari, School of Oriental and African Studies, London

From Ayurveda to Ayurbeda: Regionalisation of a Canon

The study of the so-called 'indigenous' medical traditions of India, such as Ayurveda or Unani, have tended to be done with a pan-South Asian scope. They have thus far, in the extant literature been seen as extensions of antique canons derived either from a Sanskrit corpus or more rarely from the Perso-Arabic tradition. Albeit case studies are based on specific regions, but they are seen to be elucidating pan-Indian conclusions rather than highlighting the specificities of the region.
This paper contrapuntally tries to trace the localisation of these canons in Bengal. The Charak Samhita for instance, emerged as one of the major canonical texts of the nineteenth century revival. Yet Gangadhar Ray's rendition, which was the first in Bengal does not even agree on the number of bones in the human body. What is more is that all subsequent Bengali redaction of the text, make the same errors as Ray had made. Along side this I wish to also chart the relationship between canonical traditions such as Ayurveda and more 'local' traditions such as Chandsi.

Murphy, Anne, New School University/Lang College/GF

Writing the Life of the Guru

This paper will consider Sainapati's early 18th century text, GurSobha, as a historical and biographical account of the tenth Guru, in order to ascertain what is at stake in such representations. The paper explores particularly the ways in which this text functions as history, in relation to a wider engagement with the historical within South Asian intellectual traditions, in general, and in Sikh tradition more specifically.

Nagarajan, Vijaya, University of San Francisco

Towards Motherhood: Fertility, Infertility, and the Ritual Struggle to Conceive

This paper explores the traditional ways in which the field of anthropology of religion has examined notions of "fertility" and places them in tension with actual women's experiences of fertility, infertility and the struggle to conceive. This paper is located primarily in the ethnography of the Indian diaspora. Fertility is a dominant aim of Hindu women's ritual practice. What happens when a woman is not able to conceive, reflecting a massive failure of ritual effectiveness? What are the consequences to ritual intentionalities, the dialogic framework with the divine, and
the seeming rhetorical desired abundance of fertility seen around you? Using literary, religious and symbolic understandings of fertility, infertility and conception stemming from Hindu religious traditions, this paper will juxtapose the multiple demands of ritual fertility with the actual consequences and lack of in real and mythological lives.

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Nair, Deepa, National University of Singapore

Past and Prejudice: The History Rewriting Exercise in India

Any vision of the future entails an understanding of the past and discourses about the past shape our understanding of the present. Textbooks in general and history textbooks in particular provide central resources for states to articulate and disseminate a national consciousness and the 'right' perception of the past. Due to the centrality of history textbooks in the framing of national narratives that shape contemporary patriotism, they often become the object for political controversies.
In a plural society like India where multiple identities co-exist, there can be no 'singular' Indian story. This paper traces multiple renderings of Indian pasts as reflected in the history textbooks and its imprint on the selection/omission of themes, periods, events, communities and actors in the broader narrative of Indian history. An analysis of the textbooks prescribed by the BJP regime and the ones used earlier would be attempted to identify the themes focusing on the character of Indian civilization and the idea of an Indian citizen. An effort is made to reveal the patronage of history by the state and the role of a historian as a political actor and its resultant effects on the fabric of Indian nation.

Naqvi, Nauman, Columbia University

"Two moments in the political theology of American liberal imperialism"

The self-avowed secularism of modern Euro-American imperialism(s) has obscured the political theological moments that subsist in it. This is particularly the case with Anglo-American imperialism. Recent historiography has made more complex our understanding of the emergence of Anglo-American political languages in terms of the role of Christianity (in particular, various forms of Protestantism) in them, not to mention of the relationship between Reformation and Enlightenment, the role of religion in the latter. This paper attempts to read contemporary liberal imperial language as part of a *tradition*, and thus to read the politico-theological moments in this language. The two US presidents that I read are Woodrow Wilson and Ronald Reagan.

Nauta, Lauren, University of Pennsylvania

Re-thinking Colonial Medical Development: The Crafting of Seasonally Specialized Healing Practice in the Punjab Plains, 1870-1930

This paper re-thinks conventional understandings of colonial medical development and therapeutic pluralism by presenting research that demonstrates the seasonally-specialized nature of healing practice in the Punjab plains from 1870-1930. By contextualizing the development of healing practices in terms of the particular disease environment of the Punjab plains, this paper reveals how Punjabi healing institutions and practices developed regionally-specific seasonal specializations that cut across boundaries between folk, humoral and biomedical medicine. For

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instance, colonial hospitals and dispensaries developed particular seasonal specializations, and seasonal attendance at these institutions was coupled with pursuit of similarly specialized care from vaids, hakims and healing shrines. In its re-thinking of colonial medical development, this paper also contributes towards an appreciation of the agency of lower classes by illustrating the central role that their struggles for survival played in the making of healers' areas of specialization and reputations for efficacy.

Nayar, Baldev Raj, McGill University

Globalization and Economic Stability in India

The critics of globalization, although varying greatly in their views, have mounted a powerful attack against it for its consequences for economy, society and polity. It would be a daunting task, however, to examine all such consequences in a single paper. The focus here therefore would be limited to the aspect that is affected directly the most by globalization – the economy, more strictly the macroeconomy – and that, too, for a single country, India. The salient points of the critique in relation to the macroeconomy can be summed up in the form of a hypothesis:

Increased integration of the economy with the world economy under globalization will have significant negative outcomes, such as: economic stagnation; "deindustrialization" of the economy with the closure of domestic firms in the face of unhindered imports; "denationalization" with the takeover of domestic firms by foreign multinationals; economic destabilization, marked by a higher frequency of economic crises arising from the greater exposure of the nation to external shocks; and a "race to the bottom" as the country competes for foreign investment.

The paper intends to examine the extent to which India's experience with globalization and liberalization conforms to the hypothesis.

Neelis, Jason, University of Florida

La vieille Route Reconsidered: Alternative Routes for the Early Transmission of Buddhism

Alfred Foucher's reconstruction of an "old road" (La vieille Route de l'Inde de Bactres à Taxila, 2 vols. Paris: 1942-1947) from ancient Bactria to Taxila has perpetuated an impression that the primary route(s) for cross-cultural transmission between South Asia and Central Asia passed through the Hindu Kush of Afghanistan. Petroglyphs and graffiti inscriptions in the Upper Indus region of northern Pakistan demonstrate the use of alternative long-distance trade and travel networks between the northwestern borderlands of South Asia and the Tarim Basin in eastern Central Asia. Interconnected capillary routes in this transit zone directly linked Swat and Kashmir with Khotan and other oases in Xinjiang. Itinerant merchants, monks, and pilgrims were not restricted to a single major artery that connected the "northern route" (uttar_patha) of the Indian subcontinent with the "silk road" of Central Asia. A reconsideration of Foucher's hypothesis challenging the supposed dominance of the "old road" has significant ramifications for understanding the early transmission of Buddhist texts, architecture, art, and material culture.

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Neutill, Rani, University of California-Berkeley

How Maps Lie: A Reading of The Shadow Lines

Rani Neutill's paper, "How Maps Lie: A Reading of The Shadow Lines" foregrounds Indian fiction in English as a site for rallying the dispersal of nationalist agendas in the Indian subcontinent in its new avatar as a unit of the global south. As a phenomenon that peaked forty years after independence in the nineteen-eighties, the Indian English novel poses particularly interesting questions vis-à-vis nationalist expectation and experience. Neutill's paper approaches The Shadow Lines as a novel where "place" functions as an unstable map of the nation, and "space" expresses a contemporary investigation of the often illogical relationship between the state, the imagination of nation, and citizenship.

Oetken, Jennifer, Indiana University

Bangladesh's Weak State Formation and the Rise of Political Islam

Following Bangladesh's independence from Pakistan Islamic ideology has increasingly dominated national and local politics. This is demonstrated not only by the incorporation of Islam into the political ideology of the main political parties but also by the prevalent application of religious code in rural Bangladesh. The rise of political Islam in Bangladesh is perplexing given that the independence movement and state creation arose from secular-democratic principles. Explanations for the Islamization of Bangladeshi politics focus on the use of Islamic ideology as a means to gain legitimacy. In this paper I do not contest such assertions but contribute to the discussion by investigating how weak state institutions have facilitated the growth of radical Islam. I propose that over a decade of hartel politics (the political use of general strikes) has impeded institutional development leaving a lacuna of local governance. Furthermore, I argue that Islamic organizations and leaders fill this void with their own system of governance.

Omar, Irfan, Marquette University

Dara Shukoh's Islamization of the Upanishads: An Exploration of the Qur'anic Notion of a 'Book Kept Hidden'

The Mughal Prince Dara Shukoh (1615-1659) is known for his translations of the Hindu sacred texts, the Upanishads. His understanding of these texts led to his belief that they contain "the great secret" (hence the title of his Persian translations, Sirr-i akbar). He further compared these texts with the Qur'an and found them to be compatible. He hailed the Hindu texts to be the first historical revelation of pure monotheism (tawhid), classifying them as preeminently Islamic.

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Dara's justification for this view was his study of certain Qur'anic verses dealing with the notion of a "book kept hidden" that he understood to refer to the Upanishads. Dara's other works and his mystical posture towards Hindus rests on this understanding. At the same time his ideas were being challenged by other scholars who accused him of heresy. The question is, while Dara's categorization of the Upanishads may have brought some Hindu and Muslim mystics closer, did it result from a genuine engagement of the texts of Hinduism and Islam? This paper will explore whether Islamic scriptural and theological sources bear out Dara's analysis, or does it represent an extra theological hermeneutic which falls outside acceptable parameters of interpretation (usul al-tafsir).

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Onesto, Li, Revolutionary Worker

Nepal: Prospects for a Maoist Insurgency in a Globalized World

The rapid growth of the Maoist insurgency in Nepal has been noted by many observers. In 1999, I traveled through the guerrilla zones of Rolpa and Rukum at a time when the military and political apparatus of the Communist Party of Nepal (Maoist) was very primitive. Small "guerrilla squads" were conducting small raids on police posts and the structures of "people's power" were only beginning. Within a few years, the "People's Liberation Army" had advanced to companies and brigades and were waging large battles against the Royal Nepalese Army and the Maoists had begun to establish parallel government structures in large areas of the countryside. This paper will explore the military and political strategy of the Maoists, how they have implemented Mao's theory of "protracted people's war" to the specific conditions of Nepal, how this has impacted the deepening and ongoing divisions with Nepal ruling class and what questions, both internally and internationally, are posed by the possible seizure of power by the Maoists. This paper will also discuss the increasing political and military intervention by India, the UK and U.S. in the context of the broader international situation and the "war on terrorism."

Orr, Leslie, Concordia University

Poets, Philosophers, and Saints: Canon and Icon in Medieval Tamil Saivism

From the tenth to sixteenth centuries, the Tamil country witnessed the emergence of a cult of saints (the 63 nayanmar) who had in earlier times worshipped Siva in shrines throughout Tamilnadu; the incorporation into temple liturgy of hymns which were in some cases authored by these saints; and the crystallization of a Tamil Saiva Siddhanta tradition around the persons and works of twelfth- and thirteenth-century teachers, and the mathas that took on definite institutional shape and influence in the fifteenth century. This unfolding through time, apparently so seamless and smooth, was in fact taking place in complex and inconsistent ways. For example, the four poet-saints most often worshipped in medieval temples included one who was not among the 63 nayanmar; the four sainted acaryas included one who was not a contributor to the Saiva Siddhanta canon. In this paper -- drawing on medieval temple images, inscriptions, and hagiographies -- I will explore the manner in which the saints and teachers

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came to be envisaged in narrative and icon, the processes through which their works were established as canonical, and the ways in which canon and hagiography were related to icon, locality, and sectarian institutions.

Pakaslahti, Antti, University of Oulu

The Diversity of Healers and the Healing Process at Balaji

The great temple known as Bålåj•, in Mehndipur, Rajasthan, is located midway between Agra and Jaipur. Its popularity as a religious healing center for individuals believed to be afflicted with spirit (bh¨t-pret) possession has increased steadily for the last three decades to the point that it become one of the most frequented pilgrimage centers in that part of India. Bålåj• is the local name given to Hanumån, who presides over a ritual healing "court" or adålat. The configurations of this adålat. the reasons for its popularity, and its emphasis on family-centered treatment, have to some extent been explicated in recent years (cf. Dwyer 1998, 1999, 2003; Pakaslahti 1998, 2005), since Kakar initially reported on it in 1982. Hundreds of healers now frequent Bålåj• for long or short periods, coming regularly from all over North India to treat both their own clients in this powerful atmosphere and others who find their way to them through local networks. In this presentation, I'll speak about a number of the healers at Bålåj•, whom I have encountered in fifteen years of fieldwork, and the psychological healing processes through which they lead their clientele.

Pande, Ishita, Princeton University

The "Black Aryan" and Liberal Imperialism: Medicine, Ethnology, and Colonial Contact

In this paper, I trace an encounter in Bristol in 1833, between Rammohun Roy, "one of India's most prominent nationalist intellectuals of the nineteenth century" and James Cowles Prichard, a major figure in British ethnology of the time. I use this chance encounter as a starting point for a discussion on the overlapping histories of medicine, ethnology and colonial contact in the nineteenth century.
The actual encounter, in which Roy came under the ethnologist's scrutiny, serves to correct a tendency to play down the importance of race in the encounter between India and Britain in the early nineteenth century. The relative absence of race in Indian history may be traced to two discrete strands of scholarship. The first, concerned with the history of comparative philology tends to see the "Aryan" idea as a discourse on kinship, later displaced by "biologized" notions of race. A second body of work, focusing on the political thought of the liberals in empire, suggests that the category of race was largely absent from liberal imperialism in India, as race was displaced by the concept of a "ladder of civilization."
Through a focus on colonial medical literature, this paper demonstrates that the idea of race had an intimate relationship with liberal imperialism. The Aryan idea combined ideas of cultural and biological difference, cohered with the exigencies and strategies of liberal imperialism, and emerged in close collaboration with colonial medicine.

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Pandey, Anupam, Carleton University

Development and Postmodernism: An Ecofeminist Appraisal

The purpose of this paper is to demonstrate the flaws in the post-modern approach to development by using an empirical case-study based on the ecofeminist activism of the poor, illiterate subsistence farmer women of the Garhwal Himalayas of India. Though they are keenly involved in ecofeminist activism, which is counted amongst the prominent New Social Movements, their views and actions belie the modernity-tradition binarism, a hallmark of Post-modernism.
Based on their interviews, this case-study shall help to show that post-modernism has failed to theorize development correctly because of its neglect of material factors due to its overemphasis on "culture" and "identity". It shall be contended that post-modernism's exclusive focus on New Social Movements has meant a valorization of the local as opposed to the national or the global, and glorification of the civil society and vilification of the state. The paper argues that the state has a critical role to play (especially in the context of Third world countries such as India) in promoting development and substantive democracy and cannot be substituted by New Social Movements and resistances. Also, post-modernism's overemphasis on "difference" obscures what all of humanity has in common i.e basic material existence and human needs that demand fulfillment.

Pandey, Annapurna, University of California, Santa Cruz

Aparna Mishra: a much Maligned Victim of the State in Orissa, India

Aparna Mishra, the focus of this paper, had become national news when I met her in 2001. A human rights agency had rescued her from the Ranchi mental hospital and brought her to Basundhara, a rescue home for deserted women and children, in Cuttack, Orissa. For a time, she was a minor celebrity. But she was not just an ordinary mentally-ill subject. Aparna's father was the Chief Engineer of Orissa. Based on my ethnographic study of Aparna's relationship with the women's organizations in Orissa, as well as in India at large, who championed her case, and her controversial encounters with the state of Orissa, I explore the agenda of the non-profit organizations in selectively choosing some sensational subjects and their strategic use of victimised subjects to build alliances with local and global organizations and the state government. What happens to the victim? Whose interest is promoted? What are the norms in defining women's roles in society and what happens in cases of deviants or divergents from the norm? In exploring these questions, I reflect on the global outreach of such organizations and its impact on their local status in the state and society.

Pandit, Munish, Sanrakshan Heritage Consultants

Cultural Heritage and Natural Disasters in the Western Himalayas

The symbolism attributed to building elements and the rituals associated with building activities have been the main factors for sustainability of traditional architecture of the Western Himalayas. The Himalayan region has witnessed numerous earthquakes, resulting in an

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architecture that has evolved as an integrated solution in response to earthquakes and harsh climate. This paper focuses on the intangible component of cultural heritage essential for the sustenance of traditional architecture of the region. Understanding of symbolism; rituals and their manifestation in traditional architecture, are used as tools for recommending interventions for the conservation of traditional structures and construction of new buildings in the historic areas so that the architectural character and cultural heritage is maintained. This paper also attempts to assess the impact of large scale rehabilitation programs initiated by the Government and the NGOs after the earthquake of 1991 in Uttarkashi region. These programs seem to have completely ignored the traditional architecture and beliefs; hence the region has witnessed an adverse impact to its traditional architecture, and to the socio-cultural aspects of local communities. This situation demands a holistic and comprehensive disaster preparedness and management program to ensure sustenance of the cultural heritage of the region.

Parvin, Gulsan Ara, Bangladesh University of Engineering and Technology

Microcredit Program: A Tool for Poverty Alleviation and Women Empowerment? A Case Study of Three Microcredit Programs of Bangladesh

Paper is co-authored by Mahmudur Rahman Dhowdhury, Director, Dean Morgan Academy, Tokyo, Japan. Provision of access to microcredit to the poor women was pioneered by Grameen Bank in Bangladesh then it flourished in almost all developing countries as an effective tool for poverty alleviation and women empowerment. Though Microcredit Summit 1997 has declared microcredit as a powerful anti-poverty tool, huge criticisms associated with it have raised confusion regarding its role in poverty alleviation and women empowerment. This study is an attempt to clarify the confusion and spell out the reality.

Unlike assessing the change in income, expenditure and consumption pattern of the poor, their dependency on credit, generation of saving and investment, credit utilization and change in indebtedness would be the prime indicators to assess the performances of microcredit programs in poverty alleviation. Women empowerment would be evaluated on the basis of women's control over income, access to assets and participation in household decision making.

This research would depict a comparative picture of microcredit programs of three different organizations (GO, larger NGO and smaller NGO programs). It would explore critical issues associated with poverty alleviation and women empowerment. Furthermore, it would provide effective guidelines to different organizations offering microcredit with a view to enhance their performance and to curb their shortcomings.

Parwani, Lata, Tufts University

The Legends of Udero Lal: Deconstructing a Cultural Icon in Sindh

Udero Lal is popularly regarded as the "patron saint" of Sindh. Mainly venerated by Hindus, this saint is also worshiped by Muslims. Nevertheless, both communities present varying and ambiguous accounts of this religious icon's life and miracles. This paper contextualizes historical accounts of Udero Lal's life and miracles to examine the manner in which religious,

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national, and ethnic identities impact interpretations of the Udero Lal legend. This legend among Udero Lal followers is neither the cultural commodity of Hindus nor Muslims. Rather, interpretations of this religious figure reveal hybrids of religious ideals that merge Sindhi Hindu with Sindhi Muslim identities. I argue the charismatic figure of Udero Lal is an explicit metaphor that combines key marks of a public Hindu and Muslim allegiance which reflects the historic cultural integration of Sindhi society.

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Patton, Laurie, Emory University

Sanskrit as Mother: Guardianship in a Changed World

In colloquial, literary, and technical terms, Sanskrit has been frequently thought of as a father language. Whether classed as "artificial" or "dead," the gender of Sanskrit is in the masculine. While the traditional pathshalas still remain predominantly male, in many cities, women now comprise the majority of Sanskrit instructors at secondary schools and universities. Drawing on data from 80 interviews with women Sanskritists, this paper will explore the image of "Sanskrit as mother" frequently used by these women. In addition, the majority of these women are married with
children. The paper will also explore the relationship between motherhood and teaching Sanskrit articulated by those
participating in the study. Many of them see motherhood and the education of children as a significant vehicle for keeping the language alive--especially in a world where men's participation in science and technology have left women primarily responsible for taking care of the less lucrative field of Sanskrit.

Perkins, C. Ryan, University of Pennsylvania

Lucknow Past: Abdul Halim Sharar and the Taste for History

Abdul Halim Sharar (1860-1926), the well-known Urdu essayist, journalist, novelist and historian is most remembered for his essays on the history and culture of Lucknow. These were published in his journal Dil Gudaz from 1913-1917 under the title Hindustan Men Mashriqi Tamaddun ka Akhri Namuna (The Last Example of Eastern Culture in India) and later collected in book form as Guzashta Lucknow (Lucknow Past). In this paper I will examine what these works reveal about Sharar's goal of creating a taste for history amongst his readers and how he ties this into his larger aim of Islamic renewal. Sharar transgresses the lines that scholars have drawn between reformers and traditionalists, using nostalgia to critique British imperialism. His works enact a contradiction between the desire for modernization and a longing for a past civilization that was for him the source of ultimate value. This paper explores the relationship between this contradiction and the historical processes of Islamic revival and reform in India in the early twentieth century.

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Petievich, Carla, Montclair State University

Ideal kings in seventeenth-century Bijapur: the masnavi in a Deccan court

Modern understanding of the Urdu literary tradition reflects two hegemonies, one generic and the other geographic. Dominant interpretations of 'classical' genres suggest that each has a fixed purpose, with masnavis taken to be 'romances,' qasidas to be 'chronicled royal histories' and lyric genres 'reflective expressions of universalized Human Experience'. Further, Urdu scholarship largely confines its discussion of classical poetry to the ghazal of 18th and 19th century Delhi and Lucknow.

Reading beyond this mainstream, however, 17th century Muslim rulers in the Deccan were much concerned with history and their place in it. Two masnavis from Bijapur, the _'Ali Namah_ and the _Tarikh-i Iskandari_ by Nusrati, reveal looser boundaries between genres and free borrowing from Indic poetry's lexicon and landscape. The _Ali Namah_ in particular sets out to serve as an official, legitimizing chronicle, recounting a triumphal history of battles and conquest, after which the poet's patron, Sultan Ali Adil Shah II purportedly settled down to become an ideal courtier, patronizing the arts and producing poetry himself. Nusrati writes this narrative in masnavi form (not qasida) and paints the king in terms of an idealized Indian ruler, who lives richly and sensuously, exhibiting the qualities of romantic hero and "shauqin."

Phillips, Kristy, University of Minnesota

“Third World” Development and the Museum in India

The inception of the practices of social, economic and political development in the early post-World War II period constituted a certain postcolonial view of India for the west and its new location within the “Third World.” Constructed by hegemonic powers as a way to manage the inequalities in former colonized and impoverished nations, “development” as a discourse effectively donned the historic mantle of Orientalism and was employed as a tool for restructuring the “Orient,” eventually failing to produce its promises of abundance and prosperity. This paper will explore the implications of development for Indian museology in the 1970s. Specifically, I will consider the contributions of Indian museologists to ICOM’s Museum magazine, ICOM-influenced curator training programs and exhibitions abroad and in India, and the creation of science museums throughout the subcontinent. Explicit in these examples is an account of how Indian modern identity in the museum became both a project of nationalism for the Indian government, and an experiment of “Third World” development for the west.

Phukan, Shantanu, University of North Carolina

Local and Cosmopolitan Idioms of Expression in Azad?s Ghubar I Khatir

Ghubar-I Khatir is a collection of Urdu essays written by Maulana Azad while he was imprisoned by the colonial Indian government for his political activism against British rule in the

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early 1940's. Azad is recognized today for his political contributions to the emerging Indian nation and, above all, for his leadership of the Indian Congress Party. His literary essays in Ghubar-I Khatir are, however, mostly forgotten, although in their unique combination of informality and erudition they are some of the most brilliant pieces of Urdu prose from the mid-twentieth century. In my paper I will situate Azad's literary essays within an ongoing historical tension apparent in much Indo-Islamic literature, on the one hand a commitment to a cosmopolitan, Perso-Arabic idiom of expression, and a simultaneous attraction towards exploring the local Indic cultures, locales and scenarios. I will argue that by situating his prose and imagery deliberately within this tension Azad articulates an idealized vision of a liberal Indian Muslim with a commitment to both the larger culture of Islam and the local world of India.

Pillai, Shanti, Sarah Lawrence College

Worldly Moves: the Importance of Performing Abroad in the Changing Political Economy of Bharatanatyam in Chennai

This paper examines the commercialization and globalization of traditional art forms in India from the point of view of the importance that opportunities to perform abroad have for Chennai-based performers of the classical dance, bharatanatyam. In recent years the political economy of the dance's production has changed, exacerbating local inequalities. While increasing numbers of dancers have made for growing competition for venues and recognition, the costs of performance favor performers with substantial, personal resources. In this context, performing outside India provides dancers with economic and symbolic capital that expand their opportunities in Chennai. Highlighting the contradictions and disparities of cultural globalization, I will first explore the differential access that dancers have to global networks. I will then examine how dancers translate narratives about travel abroad into promotional efforts at home, moderating between the seemingly conflicting ideals of unchanging, essential tradition, on the one hand, and a modern, Indian "cosmopolitan" sensibility, on the other. In so doing I will argue for the need to examine how artistic forms are changing in India in relation to global processes, even as the global practice of these very forms is often framed by static ideas of tradition and authenticity.

Pintchman, Tracy, Loyola University Chicago

Motherhood as Yoga in Women's Devotions to Krishna

During the Hindu month of Kartik, which falls during autumn, women in the North Indian city of Benares perform a special, daily puja ('ritual worship') to Krishna. This essay explores the nature of this puja tradition as a form of yoga. Yoga is understood in this context in broad, popular terms as referring to various forms of religious discipline that entail ascesis (tapas), self-denial, and selfless devotional love directed toward another and that serve to promote individual spiritual growth. In particular, this essay focuses on the portrayal of motherhood as it surfaces Kartik puja practices and that ways that imagery of mothering and raising children taps into values often associated with yogic traditions.

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Possehl, Gregory, University of Pennsylvania

The Indus Writing

From the very beginning of our knowledge of the Indus Civilization it has been thought that its peoples were literate. The principal evidence for this is the small stamp seals, often with an animal device below a line of script. In the end it appears that most researchers in this field believe that the "Indus Script" is writing because it looks like writing. The only certain proof of this will be its decipherment. This paper will outline a possible process of development for Indus
writing. This line of reasoning suggests that the script, while it was writing, it was not a highly developed system, certainly not as well developed as Middle Egyptian or the cuneiform based systems of the second millennium BC.

Prasad, Srirupa, University of Illinois at Urbana-Champaign

The Social Production of Hygiene in Late Colonial India

The central agenda in this paper is to analyze the "social" production of hygiene in late 19th and early 20th centuries Bengal and India. The primary question I explore is- how was the "social" produced around hygiene and sanitary reform? In other words, how did sanitary reform and the broader ideology of hygiene become the focus of a number of social concerns by the early years of the twentieth century in colonial Bengal as well as India? I argue in this paper that hygiene both as a movement for sanitary reform (as a set of practices) as well as a broader social ideology in the context of anti-colonial nationalism became the site on which a number of social identities particularly around gender, class, caste, and religion were forged. A diverse set of social problems became articulated and coalesced around hygiene as a physical and moral ideology.

Prill, Susan, Hamilton College

Nanak as Guru and Sant

Nanak (1469-1539), well known as the first Guru of the Sikh religion, has also been referred to in current scholarship as a “Sant”, in order to indicate the affinities between his thought and that of prominent Sants like Kabir. This paper evaluates the validity of that label, based on an examination of Nanak’s own writings about religious identity. Nanak’s descriptions of the ideal devotee or holy person largely focus on the Gurmukh (one who has turned towards the Guru) and on the role of the community in reinforcing spiritual practice. The specificity of his descriptions of the behavior of the Gurmukh differentiate his works from those of other Sants, and he deals in a distinct way with important Sant concepts like the formless (nirgun) nature of God and the rejection of religious hierarchy. Nanak tightly integrates his depiction of the Gurmukh with other key concepts, forming a coherent framework of religious belief. I argue that rather than repeating the teachings of previous Sants, Nanak self-consciously forges a new path in dialogue with Sant ideas, which later develops into Sikhism.

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Raczek, Teresa, University of Pennsylvania

Stone tools at Gilund: a preliminary consideration of technology and economy

The early farming village of Gilund, located in southeastern Rajasthan, was one of many similar sites that relied on local and non-local stone material for the production of small tools. During the course of excavations at Gilund, thousands of lithics --both tools and debitage-- were recovered from several areas of the site. This paper will present the preliminary analysis of these artifacts and will focus on the relationship between technology and raw material. Through the study of mundane goods such as lithics, it is possible to explore one aspect of early economic and technological strategies of sites like Gilund. The paper will also consider networks employed to obtain stone tools and raw material and examine how procurement strategies may have shifted over the course of occupation at Gilund.

Rademacher, Anne, Yale University

A 'Chaos' Ecology: Equating Democratization with Urban Environmental Degradation in Kathmandu

The political and economic changes that followed the 1990 'jana andolan';ndolan were acutely felt in the national capital, Kathmandu. These changes had an equally quick and voracious partner, also felt in particular concentrations in the city: pollution and urban environmental degradation seemed inevitable counterparts to growth. As the population surged, urban infrastructural stresses and environmental deterioration assumed an ever more prominent place in public discourse. The city that was increasingly associated with global discursive and material flows also met with a general sense of the mutual deterioration of environmental and cultural integrity. Drawing from ethnographic research on the cultural politics of Bagmati and Bishnumati River restoration in Kathmandu, this paper explores informants' characterizations of democracy as the context within which invasive and degrading urban environmental processes were permitted to thrive. I examine how urban environmental disorder came to be almost synonymous with dysfunctional democracy, and, in turn, how this perception then informed a welcoming acceptance of authoritarian displays of environmental control during the state of emergency that followed.

Raja, Masood, Florida State University

The Call of Death: Iraq War and the Muslim Hero in Pakistani Popular Fiction

The current Iraq war is an apt example of wars of preemption in a post-September 11 world, necessitated by what is termed the "Bush Doctrine. In the departmental descriptions the terrorists are always beyond the rational, as a monstrosity that cannot be explained through reason. I think

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the question of terrorism can be engaged with more effectively if we were to answer it within its own cultural imaginary.
It is important to study terrorism from the place of the other, from the unique perspective of the person who straps bombs to his/her body in order to walk into the valley of death. In this brief study, I intend to read the so-called Islamic terrorism within its own ideological matrix, namely the Muslim imaginary of (non)death, through an engagement with the Muslim classical texts, the myth of the Muslim Hero in the works of Poet Muhammad Iqbal, and concluding with the discussion of a novella, by Nighat Sima, published in 2003 in Khawateen Digest, a Pakistani women's monthly magazine. The paper attempts to explain the ideological and material causes of terrorism, instead of essentializing it, as represented by the writers of one specific Muslim country.

Rajwade, Shweta, University of Chicago

Hinglish: Another window to the Indian Self?

Language is at the heart of who we are, how we present ourselves, and how others see us. It is reflexive of not just cultural influences but also mediative of self processes. But what if a person has more than one language? Is there a neat overlay of language on identity? Do we shift our identities as we shift our languages? How do multiple languages interpenetrate and reconstruct multiple identities? More importantly, what identities do individuals construct for themselves when they use languages in particular ways; what happens when two languages combine two disparate cultures and experiences of self? I locate my questions in the context of Hindi-English bilingualism and review research concerning code-switching in India. Using interview data to understand the use of "Hinglish," I tentatively formulate that the flux in the urban self is a reflection of the struggle between tradition and modernization that is being mediated via Hindi and English. I extrapolate from the Indian immigrant language experience in the developed countries to suggest that the urban youth in North India are struggling with the same concern: consolidation of a bicultural self, which I argue, is done through linguistic integration, leading to an assimilation of two worldviews.

Raman, Bhavani, University of Michigan

'Learning by rote': The transformation of Tamil teaching in early nineteenth century Madras

This paper will examine the emergence of 'rote-learning' as an outcome of both government and missionary projects of pedagogical 'improvement' in early nineteenth century Madras. It will look at the new forms of schooling that emerged from the 1820s that explicitly opposed learning techniques that emphasized the cultivation of memory through the repeated and correct recitation of memorized religious texts. Fuelled by the desire to produce modern subjects of a bureaucratic state, these new techniques for teaching language privileged a functional prose over poetry, the written word over the remembered one, printed textbooks and paper over palm leaf, and handwriting over recitation. I will analyze the implications of this transformation both for the Tamil people and the colonial state in the ways that they each understood the meaning of

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literacy. Importantly, I will argue that these attempts to modernize education were to see the emergence and persistence of a peculiarly colonial phenomenon: learning by 'rote' or the mindless repetitions of texts in the class room which has persisted over the years and remains a central problem for reformers and educationists in present day India.

Ramey, Steven, University of North Carolina, Pembroke

Recreating Sindh: Formations of Sindhi Hindu Saint Movements in New Contexts

Many contemporary Sindhi Hindus recreate religious practices and cultural identities in new environments after having lost their homeland during Partition. These religious practices—which typically include the veneration of the Guru Granth Sahib, various Hindu deities, and Sufi Muslim saints—create tensions in these new contexts. Non-Sindhis often reject self-assertions by Sindhis of their Hindu identity. This paper analyzes the practices of Sindhi Hindu saint-movements in India and illustrates the various ways which Sindhi Hindus develop their religious and cultural heritage outside of Sindh. I contrast Lucknow-based Sai Chanduram's teachings (which increasingly emphasize respect for the Guru Granth Sahib) with those of Mumbai-based Sai Rochal Das (who highlights a commitment to Sindhi Sufis alongside the Guru Granth Sahib and various deities). I also examine how R. M. Hari, Rochal Das's successor, equates Sufism with Vedanta in order to support and promote a Hindu identification among Sindhis.

Rashid, M. Mizanur, Centre for Advanced Studies in Architecture

Memories and Multiplicity; Unraveling the Layers of Sompur Buddhist Monastery at Paharpur, Bangladesh.

The successive integration of people from different cultures and religions through time has added to the complexity and layering to the architectural history in Bengal. As a process, besides the stylistic nomenclatures like, Buddhist, Hindu and Muslim, the built heritage is actually related to a wider geo-cultural entity of Bengal and beyond, resulting in a larger process of transformation and fusion, which eventually represents multiple ideas and authorship within its single entity. This paper studies Sompur Buddhist Monastery from the 8th Century to explore this overlapping of internal and external dynamics of architectural history of Bengal.

The strategic geo-temporal location of the monument demonstrates its important role in the development of Buddhist Monastic Architecture in South Asia. Understanding the unique form and morphology of this huge monastic complex is the focus of this paper. Unraveling the layers of its memories and understanding the interaction of different dynamics that shape the architecture may resolve this unexplained phenomenon into a logical solution. Hence this paper is an attempt to recapture a continuous narrative of the architectural history, exploring the multiplicity within the structure itself, emphasizing the process of how different layers in the history, both horizontal and vertical, have interacted together.

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Ray, Sugata, University of Minnesota

From Tirtha Yatra to Nehru Yatra: "Discovering" India through Tourist Advertisements

Focusing on advertisements related to tourism published in Bombay-based magazines and newspapers through the 1950s and 1960s, I argue that Jawaharlal Nehru's notion of the secular modern nation-state significantly shaped a national tourist landscape. This landscape was imagined as industrially modern, yet deeply religious and imbued with a rich history. The economic interests of the tourist industry as well as the visual language of commercial arts, considered appropriate for advertising, directed and formulated this highly politicized dissemination. Advertisements by the Department of Tourism, Indian Railways, state governments and private companies (both national and multi-national) reiterated the Indian landscape as simultaneously modern and primeval. Diverse religious sites, historic monuments and modern factories were made to harmoniously coexist within this space. I argue that this landscape was located in ambivalence – a space somewhere between the binaries of a non-modern "sacred geography" and the more modern "techno-rational grid".

Reddy, Prabhavati, Northwestern University

Multiple Structural Frames and Implicit Contextual Meanings in the Brahmotsva Ritual

My study examines the Brahmotsva ritual of the Vaisnava Vaikhanasa sect. The Brahmotsva is Brahma's ritual of gratitude to Vishnu for the protection of the humankind in a degenerate kaliyuga. This paper is drawn based on the fieldwork conducted during the performance of the Brahmotsva ritual at the Venkatesvara Temple in Illinois, textual sources as well as numerous in-depth discussions with the acarya and a group of rthvic priests who performed the ritual. Two major issues are considered: the multiple structures and the implicit contextual meanings. The examination of the main structure of the ritual demonstrates why are there are multiple structures, and how they contribute to the total understanding of Brahmotsva ritual. The study of structural patterns leads to the exploration of meanings that are intertwined into the different components of the ritual landscape. All the meanings together weave the tapestry of the ritual so that its "meaningfulness" begins to unfold.

Reddy, Sujani, New York University

Love and Marriage: Narratives of Desire Among Indian Nurse Migrants and Me

This paper centers a series of life history interviews with Indian nurses who migrated to the US in the 1970s and 80s. Nurses formed part of the mass migration of skilled labor from India to the US in the post-World War II period, a group of migrants whose economnic success characterizes the "model minority." Nurse migration complicates this image because it is female dominated.

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Nurses lead migration out of their communities on the subcontinent, creating transnational networks and sponsoring further emigration. They frequently remain the "breadwinners" in the families that (re)form through these routes. How do women understand their primacy in the economy of these movements? In this paper I interrogate the prevalence of discourses of love and marriage in nurse migrants' explanations of their migration and its aftermath. I explore their use of dominant ideologies to explain their histories, as well as the spaces that open up within these narratives for alternate interpretations. Simultaneously, I account for the role that desire plays on the part of the researcher, as I seek spaces of marginality and exclusion within dominant narratives of postcolonial Indian diaspora through my exchange with nurses.

Rege, Josna, University of Massachussets, Amherst

Listening to the Subaltern Voice: Learning to Read Dalit Women's Autobiography

This paper will discuss the different interpretive frames required to read Dalit women's autobiographies as political texts, with reference to Bama's Tamil autobiography, Karukku (transl. Lakshmi Holmstrom), selections from Marathi autobiographies by Urmila Pawar (Aidaan), Shantabai Kamble (Majya Jalmachi Chittarkatha, transl. Shanta Gokhale), and Kumud Pawde (Antasphot, transl. Priya Adarkar), and Anupama Rao's edited collection, Gender and Caste.

Dalit autobiography has become a vital new subgenre in several Indian languages since the 1970s when the first autobiographies appeared, written mostly in non-standard forms of the language. However, English translations did not begin to appear until the late 1980s, and to date few Dalit women's autobiographies have been translated. Thus, readers not literate in an Indian language, reading Dalit women's autobiographies must be alert to problems of translation, as well as to new understandings of gender and caste as political categories. Postcolonial critics have repeatedly cautioned against silencing the subaltern voice by subsuming it under hegemonic ideologies and theoretical perspectives, whether colonial, Marxist, nationalist, or post-structuralist. However, until we actually read more works by the writers themselves, and equally importantly, learn how to read them differently, this postcolonial commitment to the subaltern voice will remain an empty one.

Riaz, Ali, Illinois State University

The Dangerous Liaison: Madrassahs and the Militant Islamism in Bangladesh

The madrassahs (Islamic seminaries) have long been part of the education system of Bangladesh, and as in any other Muslim majority society they have evolved as sites for the reproduction of social orthodoxy. But over the last two decades the madrassahs have undergone a dramatic transformation, both in terms of numbers and their role in the society. This spectacular growth since the mid-1970s is a result of a variety of factors. They include lack of funding for secular education, changes in state ideology, the Islamization of the society, changes in global politics, especially the rise of political Islam as an ideology and Bangladesh's interaction with the global economy. The most disturbing trend over the last decade, however, has been the growing nexus

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between these madrassahs and the militant Islamist groups. This paper traces the history of this relationship, examines the causes of and conditions for such development, and explores its implications. It argues that the tentacles of the militant networks have spread to various parts of the country after 1996 and the students of madrassahs, especially the Qwami madrassahs, are becoming the foot-soldiers of these networks.

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Ricci, Ronit, University of Michigan

The Question of the "Book of 1000 Questions"

It is a well established fact that Muslims from communities along the Coromandel coast were in contact with their brethren in Southeast Asia over many centuries through travel and trade. Did these contacts extend into the cultural-literary sphere? Can we speak of a shared world of stories and ideas that was common to Muslim speakers of Tamil, Malay and Javanese?

This paper explores these questions - and additional ones related to translation practices and literary transmission in the region - through the study of a well known Islamic story. I examine how the text, most often titled the "Book of 1000 Questions", was shaped and told in these three languages, emphasizing its localized dimensions as well as common themes that traversed geographical, linguistic and cultural boundaries.

Richman, Paula, Oberlin College

Decades of Ravana in London

Various groups have performed Ramkatha in London in the last half a century. These performances have varied in political subtext, performance style, and setting. One continuity, however, has been the multivocality of the representation of Ravana. This paper looks at how Ramayana performances in communities such as Southall and Leiceister, as well as in commercial theaters such as the National and Sadlers' Well have staged and represented the character of Ravana.

Robertson, Thomas, University of Wisconsin-Madison

Malthusianism in Nepal: Earth Day to Political Ecology to Jared Diamond

In a recent Harper's, biogeographer Jared Diamond ascribed Nepal's environmental and political instability to overpopulation. On a recent trip to Nepal, I heard village teachers make similar arguments about Nepal's problems.

Using arguments put forth by Diamond and my Nepali acquaintances as a point of departure, this paper will examine the role of Malthusianism within Nepali environmental studies since the late 1960s. At that time, concerns about population growth, especially within South Asia, began to dominate American environmentalism and environmental analysis more broadly. This Malthusian worldview, which reduced all political and environmental problems to

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"overpopulation," left a deep imprint on the first analyses of environmental problems in Nepal and on Nepal's first conservation programs. Not long thereafter, however, Malthusian reductionism regarding Nepal helpd spurred an opposing analytical framework--what has come to be known as political ecology--which takes as its starting point many of the socio-economic factors that Malthusian perspectives ignore or downplay.

In particular, paying close attention to differently situated actors, especially academics, conservationists and village elite, this paper will focus on the dynamics and implications of Malthusianism's spread from international sources to local Nepalis, as well as the limited success of anti-Malthusian arguments within Nepal.

Rocher, Rosane, University of Pennsylvania

Shifting Ground: H. T. Colebrooke and Indian Pandits

The paper traces the change that took place in the role and status of Indian pandits in the period 1786-1814. Pandits, at first the sources, interpreters, and teachers of the tradition, became paid assistants supervised and directed by British colonials. This erosion is studied against the career of H.T. Colebrooke, who, as translator of the Digest of Hindu Law initiated by Sir William Jones and of Two Treatises on the Hindu Law of Inheritance, became the architect and arbiter of Anglo-Indian Law. As Chief Judge of the Superior Civil and Criminal Courts of the East India Company, Professor of Sanskrit and Hindu Law and President of the Council of the College of Fort William, President of the Asiatic Society, and member of the Supreme Council, Colebrooke exercised vast powers of patronage and oversight. Even the Supreme Court and Banaras Sanskrit College, in which he held no official position, abided by his judgment and made their pandits answerable to him. The combination of colonial imperative and Orientalist scholarship that sidelined pandits to the point that they were made redundant as law officers in 1864 was well under way by the time Colebrooke left India in 1814.

Rohlman, Elizabeth, University of Virginia

On the Bodies of Texts: Exploring the Sarsvati Purana through its Manuscripts

In _The Lives of Indian Images_, Richard Davis examined the implications of the physical lives of art objects within a host of contexts and audiences that change through time. This paper explores the possibilities of applying Davis's basic methodology to the textual tradition through questioning what can be learned from the physical lives of texts as manuscripts. While Indian tradition does not ascribe life to manuscripts as it does to images, it is nonetheless undeniable that manuscripts are a vibrant product of material culture, with an explicitely physical presence and history. The focus of this query is the Sarsvati Purana, a medieval sthala-purana from Gujarat. Twelve manuscripts of the text are known to be extant, varying in date from the fifteenth to nineteenth centuries. Issues of paleography, scribal traditions, the colonial history of manuscript collection, and archival practices will be addressed in order to glean some hints as to the historical and communal life of the Sarsvati Purana. By considering the physicality of texts, this paper proposes to engage in a broader project of re-thinking notions of textuality.

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Roland, Alan, National Psychological Association for Psychoanalysis

The Familial Self Revisited

On a clinical psychoanalytic research project 25 years ago, I formulated an Indian familial self in contrast to a Western individualized self. This led to a number of questions about the viability and problematics of using psychoanalysis in South Asian research; and what alterations must be made using a theory originally based on Western patients and rooted in Western cultural categories.
I shall first critique five different approaches to using psychoanalytic theory in Asian studies, mainly India: 1.Girindresekar Bose, the first Indian analyst. 2. Takeo Doi, Japanese analyst, who used a psychoanalytic sensibility to elaborate Japanese linguage. 3. Sudhir Kakar, who used psychoanalytic theory and norms in a problematic way. 4. Gananath Obeyesekere who only relied on psychosexual theory and internal objects. 5. Katherine Ewing who turned to deLeuze's theory of the decentered self.
I then turn to my own approach in devloping a comparative psychoanalysis in South Asian studies. I shall then elaborate the broader significance of the familial self in current Indian management theory, aesthetics, diplomatic history, and immigration in Western countries. Finally, I shall expand on aspects of the familial self in multiple mothering, self esteem, and the effects of urban social change.

Romain, Julie, University of California, Los Angeles

"Indianness", Art and Imperial Identity: The Indian Room at the 1924 British Empire Exhibition.

The Indian Room at the 1924 British Empire Exhibition was a collaboration between the Indian students, instructors and British administrators at the Sir J.J. School of Art in Bombay, and was designed to promote the Bombay Revival as the new model for a national Indian art style. In a grafting of both European and Indian art traditions and techniques, the ceiling and walls of the Indian Room were decorated with painted frescoes inspired by the fifth-century Buddhist site at Ajanta, while academic style oil paintings were displayed side by side with traditional Indian mural paintings.

This paper will examine the Indian Room as a prescribed visual program and contested space where aesthetics are inextricably bound to competing notions of "Indianness," or what constitutes a "national art style" that evokes "India" as a people and a nation. A survey of the paintings and decorative art in the Indian Room reveals an inherent tension between the aesthetic quality of the work, and what qualifies the work as a truly "Indian" style fit to represent the modern Indian nation. Finally, Ajanta is discussed as a mythical site of classical beauty which has been co-opted by the Bombay Revival and transformed into a national symbol.

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Roy, Modhumita, Tufts University

Manik Bandopadhyay's Fiction and the Language of Socialist Realism

This essay will examine the relationship between multireligious formations and secularism -- both in some of its historical logicsa as well as in its particular unfolding in the thought of Gandhi in the 1940s and through partition. This essay will argue that the modern secular commonly associated with the west assumes a remarkably different location in the mid 20th century. The constructive possibilities that emerged at this time, for removing religion from arenas of intense conflict, and separating religion from culture, were contested by the Hindu right at the time. Since the Hindu right has consistently tried to block these possibilities in the subsequent decades, it is important to return and explore this moment once again.

Roy, Parama, San Francisco State University

Empire and the Alimentary Canal

A cursory examination of anticolonial movements in colonial India underlines the frequency with which the colonial encounter was understood by colonizer and colonized alike to be bound by a certain gastro-logic. It was seen to be what the philosopher David Krell calls a system of the mouth, that is to say it was centred in the mouth as a locus of exchange, transmission, or transformation. The most obvious instance of this is the Sepoy Mutiny of 1857, in which food and ingestion served as both tenor and vehicle of insurgency.The alimentary habitus of 1857-58 has, I venture to suggest, something to teach us about colonialism as a gastropolitical order that generated both a logic of rule and a rhetoric of consumption and incorporation. It allows us for instance to read the Mutiny at least in part as the elaboration of a certain oral logic, including a gastro-logic. This paper reads the Mutiny of 1857-58 as an important moment in the gastro-logic of colonial encounter, whose forms of engagement and ethical self-assertion were as much manifested in the palate, gut, and sinew as in the more obviously affective and intellectual registers of “soul-making.”

Sabhlok, Anu, Penn State University

The Political Economy of Sewa

This paper looks at the politics of relief-work and rehabilitation in post-earthquake (2001) and post-ethnic riots (2002) Gujarat, India. Specifically I focus on two ideologically different women's organizations; SEWA (the worlds largest trade union of women informal workers) and the Rashtriya Sevika Samiti (women’s wing of a right-wing Hindu militant organization) that are involved in relief activities in an ethnically fragmented and volatile state in India. Both SEWA and Samiti have a vision for the ‘Indian nation’ and their approach to relief-work visibly reflects it. Both SEWA and Samiti describe the relief-work as sewa (service). I see sewa as a ‘performance’ that is both produced by and produces notions of gender, nationhood and

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community. By taking a critical look at how both SEWA and Samiti interpret, apply, negotiate and re(produce) definitions of sewa this study reveals the productive aspects of voluntary work in (re)creating categories of male/female; Hindu/Muslim, Victim/savior. At the same time this 'performance' creates a space where existing norms regarding men's work/women's work, Public/private, Hindu vs. Muslim etc. can be challenged and often are.

Sackmann, Christina, University of Chicago

Views on mental health, psychology, and personhood in contemporary India

This paper reviews theories of personhood as seen through theideas of mental health and illness present in contemporary Indian psychological literature. This literature falls into three general categories: ancient Indian philosophy and medicine, Western psychology, and "indigenous psychology" (an attempt to create a uniquely Indian psychology based on the other two categories and contemporary Indian life experience). Every theory of mental health and illness carries with it a conceptualization of a person or individual. For example, ancient Indian philosophy focuses on one's balance of maha gunas (the three substances that make up and bind everything toghether) as the determinant of one's personality. This paper investigates the three categories of mental health literature in regard to their conceptualizations of a person. It also aims to answer the question, how are mental health and theories of personhood handled in contemporary Indian thought? To do so, it investigates the clinical reality of psychology in India and attempts to determine how these approaches to mental health and illness - and their corresponding approaches to the person - play out in clinical practice in India.

Sadana, Rashmi, Columbia University

Re-making the city through language

Departing from Anita Desai’s English-language elegy to Urdu (and Old Delhi) in her novel, In Custody, and moving on to the arguments put forth by Alok Rai in Hindi Nationalism about the contemporary cultural and political competition between Hindiwallahs and Englishwallahs, how do language and linguistic subjectivities order the city and its modernity? This paper reflects on the creation of new linguistic norms in Daryaganj, the historic Delhi neighborhood of Partition refugees and publishing houses. I contrast the views of three publishers who worked in Daryaganj in the 1960s and 1970s, Ravi Dayal, Ashok Maheswari, and Arun Maheshwari. Dayal worked in English academic publishing (OUP) and the Maheshwari brothers have been at the forefront of Hindi literary publishing (Vani Prakashan and Raj Kamal Prakashan). All frame their early experiences in terms of national revival and renewal, and cite language promotion and the creation of “good books” as key factors in nation-building. What emerges in their discourse is the connection between the business of language and urban rehabilitation, as well as the distinct publishing spaces of Hindi and English in an otherwise intensely multi-lingual city whose own language populations have been in flux.

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Sahota, Bali, University of Minnesota (Twin Cities)

Nirala's Pasts and a Romantic Sense of the Present

This paper attempts to distinguish the particular sensibility of a present that arose in Hindi Romanticism by looking at its presentation of the past, especially through an examination of the work of the famous Hindi romantic poet Suryakant Tripathi 'Nirala'. By concentrating especially on the works that deal with historical and legendary figures such as Maharana Pratap, Bhishm and Bhakt Prahalad in conjunction with the essays on literary modernity such as "Navin Sahitya aur Pracin Vicar" or "Navin Kavya", the aim is to better gauge the value that Nirala assigns to epic motifs (in works such as Mahabharat, Ramayan ki Antarkathaen and "Ram ki Shakti Puja") for the present. By looking at the sense of the present that emerges from Nirala's Romantic conjuring of the Indian past, it is possible to arrive at the particular temporality of the epic in Hindi Romanticism. The paper will conclude by suggesting the relations this epic temporality (including the sense of the present it contains) has to the politics of late colonial India.

Sangari, Kumkum, University of Wisconsin at Milwaukee

Multireligious Formations and the Language of Secularism

This essay will examine the relationship between multireligious formations and secularism -- both in some of its historical logicsa as well as in its particular unfolding in the thought of Gandhi in the 1940s and through partition. This essay will argue that the modern secular commonly associated with the west assumes a remarkably different location in the mid 20th century. The constructive possibilities that emerged at this time, for removing religion from arenas of intense conflict, and separating religion from culture, were contested by the Hindu right at the time. Since the Hindu right has consistently tried to block these possibilities in the subsequent decades, it is important to return and explore this moment once again.

Sarkar, Mahua, SUNY Binghamton

Partition in Memory

The Partition of British India in 1947 has largely been discussed in the official history of independent India in terms of the political developments that led to it, and the geopolitical implications that have followed since. The ‘human costs’ of the Partition, which involved widespread violence and the displacement/migration of millions of people, while acknowledged, have mostly appeared in the form of statistics in such accounts. Meanwhile, in recent years it has been appropriated by the fascist and exclusionary discourse of the Hindu right in its attempt to mobilize majority Hindus against religious minorities in contemporary India. The current paper builds on this new research and approaches the Partition as a problematic site of query rather than as an event with a stable set of commonly-understood meanings. Drawing on oral histories of Bengali Muslim and Hindu women, it examines a range of complex associations the memory of the event invokes, both for those who migrated to/from East Bengal/Pakistan

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(present-day Bangladesh) and those who chose to stay. The focus in this paper is not only on the discourse of 'loss', but also more generally on the Partition as 'change', perhaps even as the harbinger of new opportunities.

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Satpathy, Siddharth, University of Chicago

The Tale of a Wily Dewan: Autobiography of a Colonial Subject

Autobiography is one of many possible modes of representing the self. An autobiographer constructs a variety of self-identities vis-à-vis the dominant cultural forces of his times and these self-images enable him to negotiate the 'events' of his life. In the course of such a negotiation, often the individual self comes into conflict with the larger socio-cultural structures. My purpose in the paper is to conceptualize such moments of conflict in the context of colonial modernity in India. Fakir Mohan, the wily dewan of the title, was born in 1843 in Orissa. He worked for colonial administration, serving as the dewan in many native princely states. Written in the early twentieth century, Fakir Mohan's autobiography narrates various events of his career. Focusing on one such event that involved a native king, subaltern peasants, the colonial rulers and an agrarian dispute, the paper will conceptualize a moment of conflict in the life of the colonial subject. The conceptualization would lead towards a fuller understanding of such issues as the individual in caste society, the colonial subject, authority and power in the colonial context. The paper would engage with relevant theoretical models forwarded by scholars like Louis Dumont, Homi Bhabha and others.

Selby, Martha Ann, The University of Texas at Austin

On Wind and its Vagaries: Biomorality and Gendered Taxonomies of Disease in Sanskrit Medical Literature

In the trihumoral system of classical Ayurveda, vata, or "Wind," is held accountable for the greatest number of afflictions, and, if sufficiently aggravated in the body, is by far the most difficult to correct. Yet is is Wind that holds the anatomical body together and is responsible for its shape. In the eleventh chapter of the Sutra-sthana of the Caraka-samhita, Wind is described as "propelling great and small movements of the limbs, as the restrainer and guide of the mind, the coordinator of all the senses and conveyor of the senses to each and every sense object...the propeller of speech, the source of touch and sound, the root of the faculties of hearing and touching; the origin of pleasure and fortitude" (sutra 8). Because of Wind's intimate relations with the senses, the diseases caused by it -- gulma (tumors), prameha (urinary disorders), and sosa (consumption), especially -- are etiologically connected with sexuality and general debauchery. In this paper, I will map out the taxonomies of such illnesses caused by Wind, and will demonstrate how this can lead us to an appreciation of how early Indian medical systems understood anatomical and behavioral "difference" between the sexes.

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Sharma, Yuthika, Columbia University

Bapu's Dham: The commemorative landscape of Gandhi's memorial at Raj Ghat, Delhi

The Raj Ghat memorial complex is one of the most recognized landscape projects of New Delhi, yet its discussion remains circumscribed within journalistic political commentary. Begun in the early post-independence years as a commemorative space for Mahatma Gandhi, the complex includes a series of interlinked garden-like spaces, each containing memorials to national leaders. Mahatma Gandhi's samadhi (funerary pedestal) regularly features on the itinerary of visiting dignitaries and is frequented by thousands of tourists and sightseers. The exalted status of the memorial complex is reaffirmed in its perennial visitation by tourists and pilgrims alike, such that the memorial is venerated akin to a temple shrine. This paper will investigate the nature of commemoration centered on the samadhi that seeks blur the lines between cultural, ritualistic, and religious visitation – subsuming all of these within a distinctive tourist experience. The paper will also look at the ambivalence of the programmatic apparatus of Raj Ghat, which is based on a site-specific memorial, but references vocabularies of historic Indian architecture and landscape design. Finally, the discussion will generate critical standpoints for looking at how commemoration allows political memorials operate as national monuments.

Shehabuddin, Elora, Rice University

The Jamaat-I Islami's Pursuit of Women's Souls and Votes in Bangladesh: A Flexible Islamism?

This paper undertakes a close reading of Jamaat rhetoric and discourse in recent years—as conveyed in interviews, party publications and public appearances—to identify changes in its position over time on a range of social, political and economic issues, particularly those pertaining to women, gender, and the family. Since its founding in 1941, the Jamaat has slowly expanded its recruiting base from elite educated men to working-class men to educated women. I suggest that the Jamaat has recognized in the past decade that it cannot expect to make a serious bid for national power in even a fledgling democracy like Bangladesh by relying exclusively on an educated support base in the midst of mass illiteracy and without addressing the needs and concerns of the increasing numbers of poor women who demand educational and employment opportunities. Because these same women are already being targeted by NGOs and feminist organizations, the Jamaat has been compelled to rethink its ideological position on gender issues as well its strategies for outreach to poor women in light of the agenda and strategies of the more secular organizations in the country.

Shetty, Sandhya, University of New Hampshire

Gender, Disease, and Nation: Dr. Anandibai Joshi's Archive Fever

This paper focuses on Dr. Anandibai Joshi, the first Brahmin woman to receive an M.D. in 1886. I am interested in understanding through Anandibai's exceptional case the complexities of the

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convergence of Hindu femininity and modern medicine in the late nineteenth century. Anandibai's medical education in America is a story rich in details pertinent to this convergence. But here I concentrate on its most enigmatic aspect: her own diseased and dying body. The medical student's diseased embodiment constitutes a "dire force," becoming significant in relation to her startling choice to write her M.D. thesis on ayurvedic obstetrics. This single specimen of medical writing that we have in Anandi's hand, a "faithful" collation of Hindu obstetrical precepts/practices, raises the question of woman's memory and agency with respect to ayurvedic knowledge within modernity. Arguably, Anandi's affective and intellectual investment in Hindu science participates in contemporary rearticulations of scientific antiquity as a basis for imagining nation. But her innovative reinscription of ayurvedic obstetrics is, I contend, both more and less than medical nationalism pure and simple. The paper explores how Anandibai's somatic history complicates the hegemonic recuperations of medical antiquity that she herself appears to endorse.

Shivani, Anis, University of Houston

"New Indian Fiction in English: A Renewed Case of Orientalist Exoticism?"

By aggressively promoting Indian-English writers like Amit Chaudhuri, Pankaj Mishra, and Manil Suri, each of whom has received outlandish accolades in the Western press, the conglomerate publishing industry is engaging in yet another exercise in the commodification of exoticized Orientalism. The stereotype of Indians promoted by works like these is of paralyzed, fatalist characters, at sea in a world of hyper-modernity. It is as if these novels are written outside time and place, reinforcing Westerners' impression of an Indian subcontinent that hasn't been touched by globalization, feminism, capitalism, and individualism. Novels of this type serve as convenient armchair tourism of a sort, resorting to fetishized symbols of Indian culture that the Westerner feels at home in. The antidote to this "boutique multiculturalism" is to become aware of the real fabric and texture of Indian life today: a living diversity played out in contesting realms of national and individual identity, often at sharp odds with the comforting notion of an unchanging India palatable to the bourgeois Western reader.

Shope, Bradley, St. John's University

Western Music in North India During the Interwar Years: A Study of Anglo-Indian and Goan Oral Histories

The globalization of cultural practices, so often associated with late-twentieth-century mass media and electronic technologies, actually has a much longer history. Historical ethnographic methods can reveal many surprising and unknown stories about social and artistic interactions in India. This paper examines the flourishing communities of jazz and ballroom musicians and connoisseurs which began to appear in Lucknow during the 1930s. Influenced by the presence of mass produced and disseminated American popular music in North India, self-taught musicians began performing jazz in dance halls, railway institutes, and private clubs. I will explore this music culture by considering the oral histories of a number of musicians and aficionados who came to the forefront around the Second World War. By concentrating on stories collected

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especially from Goans and Anglo-Indians, I will provide a human voice to this music culture, and address issues of identity distinctions and power relations between these two communities and the British.

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Shrestha, Srijana, Pennsylvania State University

Reconceptualizing "Sex Trafficking": Sex Work of Women in Nepal

Co-Authored by Ms. Niveditha Menon, M.S., Department of Sociology, Pennsylvania State University. When examining the narratives around sexual trafficking in Nepal, the lack of discussion around sexual labor and rights for the workers is very striking. Why hasn't there been a movement in Nepal to rearticulate sexual trafficking as sex work compared to sexual movements in South America, East Asia and other parts of the world? Are (Nepali) women engaged in the process of sexual labor making 'choices' or are they always compelled to work in the sex trade industry against their 'free will'? What are the dilemmas that feminists face when understanding agency of the women who are functioning outside the family and sexual norms of society within very limited socio-political spaces? In order to address these questions effectively, we will examine sexual trafficking in Nepal and analyze the societal and political discourses that construct of the 'woman' who participate in sexual labor. In order to do so, we will also focus specifically on the question of agency of women in the sex trade in the Third World, and the feminist responses to this critical question, using the ideology of the family and the household as a starting point.

Shrestha, Bihari Krishna, Sociological and Anthropological Society of Nepal

Contentious Politics in a Traditional Setting: Conflicting Trends in Democratic Evolution in Nepal

The multi-cultural composition of the Nepali society is characterised by ethnically mixed communities, with Indo-Aryan Hindu caste groups and Tibeto-Burman ethnic groups living together. Poverty and illiteracy remains widespread. For historical reasons, three groups, Brahmin, Chhetri and Newar have been economically and politically dominant traditionally. But most groups are economically stratified with large sections of their people constituting the base of the pyramid. The socio-economic complexity has adversely affected the development of the multi-party democracy introduced in 1990 which is based on winner-take-all system of election. Money is increasingly used to sway voter decisions, and has totally corrupted the governance in the country, making it easy for the Maoist insurgency to sweep the countryside. However, during this period, a number of community-managed development initiatives flourished in the country, of which the Community Forestry is the most widely acknowledged worldwide. They thrive on good governance conditions in the communities, and thus, imply devolution of authority as the possible basis for democratic development in third world countries like Nepal.

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Shukla, Ashok Chandra, University of Illinois at Urbana Champaign

Dilemmas of the Interlinking River project in India

The policy decision of the government of India to link its rivers for managing fresh water resources is based on a linear model of bureaucratic decision-making. This top down solution to India's growing water needs has stirred controversy and debate in one of the largest democracies in the world. It is premature to pass a judgment over weather it is a populist step by government and opposition parties to float the project? Has the judiciary overstepped its limits in matters of governmental policy decision? Has despair over water availability prompted the impromptu execution of plans to interlink rivers? These dilemmas dominate the Interlinking River Project of India which may have both hope and despair in store while managing this common resource for availability, equity, and sustainability in search for water security. The papers dwells in realms of the bureaucratic agency of state power, a culture of scientific expertise, a perceived need to mobilize global capital and the opposition to such plans engendered by the agency of civil society in a bid to examine how different actors conceptualize the project through a discursive approach.

Shuto, Kumiko, University of Bristol, U.K.

Formulating Policy on Environmental Calamity: Mitigating the Groundwater Arsenic Contamination Problem in Bangladesh

High levels of arsenic were first detected in groundwater in Bangladesh in the early 1990s. Arsenic, when ingested orally, causes serious poisoning, known as arsenicosis. It is estimated that nearly 30% of the country's total population are exposed to the risk of this deadly disease, posing a grave health threat to the rural population relying on groundwater as its main drinking water source. Measures to tackle this situation have centered around NGOs installing alternative safe water options such as Pond-Sand-Filters (PSFs) in rural communities. However, the success if this engineering/technology-led solution has fallen short of expectations owing to factors arising from the distinct anthropological and socio-economical characteristics of Bengal communities.

This paper examines the limitations to the technocratic approaches and explores better ways to address this environmental problem. The findings from the empirical fieldwork identify three major areas: (1) rural geography, not only in terms of physical but also psychological geography (the issues of purdah, bari and para), (2) villagers' perception of chronic disease such as arsenicosis, and (3) the community's sense of ownership of PSF. Better understanding of these social and psychological factors is seen as a crucial ingredient to sustainable management of the community-based water supply program.

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Sijapati, Bandita, Syracuse University

Minority Politics in Nepal's Maoist Insurgency

The interface between ethnicity and a variety of political and ideological constellations has been the subject of much theoretical speculation and debate. Using the case of the 10-year-old 'People's War' in Nepal, my paper will examine the interplay between the rising consciousness among Nepal's ethnic minorities and their radicalization by the Communist Party of Nepal (Maoist). More specifically, I will examine the factors that have enabled ethnic issues to contribute to the Maoist movement by becoming an oppositional discourse and practice. First, I will consider ways in which ethnic identity has been appropriated, transformed, and then used by the Maoists to articulate movement purposes and garner support, thus arguing that identity politics is relational, situational and flexible, that each person carries a number of potential identities, and only a few gain political salience to form the basis of power struggles. Second, I will discuss why the Maoist leadership has chosen to use ethnic issue for political mobilization as opposed to other templates and why ethnic identity has a special appeal to Nepali peasantry. Finally, by considering the experience of other ethnic movements, I will consider the impact of using cultural resources like ethnicity to achieve political ends in a class-based society.

Sinopoli, Carla M. University of Michigan

Economic and Social Interaction in the Late Prehistoric Southern Deccan: Recent Research in the Tungabhadra Corridor, North Karnataka

Elizabeth Bridges and Carla M. Sinopoli, University of Michigan, Co-Authors: The Early Historic Landscapes of the Tungabhadra Corridor (EHLTC) archaeological project examines social, political, ideological, and economic transformations in the southern Deccan during the first millennium BCE through the first millennium CE. The early part of this extensive period witnessed the emergence of multiple regional centers, including the well known sites of Brahmagiri, Maski, and Tekkalakota. EHLTC excavations focus on another emergent center, Kadebakele, on the northern bank of the Tungabhadra River (Koppal District, Karnataka). Kadebakele's inhabitants engaged with communities and resources at diverse geographic scales: from their local hinterland and surrounding small villages, to the larger network of contemporaneous regional centers, and beyond, to interactions and trade with distant areas of the subcontinent. In this paper, we examine diverse categories of goods recovered in our 2003 and 2005 field seasons; information on local and exotic metal, ceramic, and bead artifacts will be presented and discussed in relation to these multiple scales of economic and social interaction that characterized this dynamic period.

Simpkins, Robert, San Jose State University

The Meaning of Monuments: Qutb Shahi Building Activity and Settlement Networks in Andhra Pradesh, A.D. 1518-1687

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During the period of the Qutb Shahi Dynasty in the Eastern Deccan, numerous monuments and other cultural features were constructed by the rulers and nobility, most of whom were recent migrants to the area, across a region that had been settled and subject to indigenous state systems for centuries. This paper presents the initial results of a geographic, chronological, and typological analysis of almost 200 Qutb Shahi constructions from the 16th and 17th centuries from throughout Andhra Pradesh. This data has been culled from multiple previous archaeological surveys and epigraphic reports, but has not been analyzed as a single body of data. Included among the constructions are fortifications, palaces, tombs, graves, tanks, caravansarais, and mosques. The results not only show the growth and expansion of the Qutb Shahi settlement network amongst local networks and regional polities, but they also show the choices made by the elite as to where to build monuments and what kinds of monuments to build. This reveals not only the places where the new ruling elite settled, but also where they asserted their authority in places beyond their primary settlements, and thus where their economic and political interests lie.

Singh, Amardeep, Lehigh University

The Politics of Creative Non-Fiction in Indian Literature

To what extent are recent works of creative non-fiction,
often produced by people who are best known for fiction, effective in altering debates in the public sphere?

This paper looks closely at a series of recent creative, non-fiction essays by writers such as Amitava Kumar, Suketu Mehta, Arundhati Roy, and Amitav Ghosh, who make powerful political critiques, but who nevertheless write with a decidedly "literary" sensibility. This literary sensibility adds force and passion to the argument, but some critics see it as a liability (the attack on literariness is an especially common gesture when Arundhati Roy's political statements are criticized). At some moments in each of these writers' works, however, the literariness of their rhetorical style is addressed self-reflexively, and justified in various ways as essential to the point being made. Also justified through this process of self-reflection – though it is by no means uniformly so among the writers named – is the continued value of the work of art itself in this era of communal violence, extreme economic disparity, and horrific natural disasters. Non-fiction writers at their best aim to bridge two worlds, that of journalism and public policy, on the one hand, and that of the arts on the other.

Singh, Sunit, University of Chicago

Ham Hindu Nahin

While other regions such as Bengal and Maharashtra can each claim to be either the cultural or economic vanguards on the South Asian subcontinent, it was the Panjab that came to be, in the course of the nineteenth century, the site where
various religious communities – Christians, Hindus, Muslims, and Sikhs – fought some of the most trenchant turf wars. These wars of words were fought through the medium of vernacular

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tracts, one of the more infamous of which, Ham Hindu Nahin, declares that Sikhism is not a syncretistic outgrowth of Hinduism and Islam; rather it encompasses both a separate quam (nation/community), as well as a separate dharam (religion). Previous scholarship on the this tract makes much of the colonial milieu in which it was written but remains silent about the curious fact that, although the text was written in Gurmukhi script, it reads as if it were particularly Sanskritized Hindi. Given that the tract is not anomalous in this respect, this essay attempts to 1) offer preliminary remarks on this tract, and 2) recast the history and the politics that undergirded such exchanges between the Singh Sabhas and the rival Arya Samajes.

Singh, Julietta, University of Minnesota

Deconstruction Sites: Thinking the Politics of Necrophilia in Manto's "Cold Meat"

In her work on Saadat Hasan Manto's "Cold Meat", Priyamvada Gopal argues that narratives of sexual encounters, and of an ensuing crisis of male self and sexuality, are central to the writer's Partition literature. While such gender politics are indeed crucial to the narrative, what has yet to be addressed is how this story issues a stark critique not only of what it means to be 'male', as Gopal suggests, but also of what it means at the most fundamental level to be 'human.'

Ultimately what is most unsettling about "Cold Meat" is not the representation of male sexuality itself, but rather what the sexual act suggests about the teetering construction of the human, and indeed also of humanity. This paper examines the story's stark and 'inadvertent' act of necrophilia, and the paradox of necrophilic rape, in the moment of Partition. I argue that while this act certainly leads to a male crisis by rendering the central character sexually impotent, it more fundamentally calls into question what it means to be human by deconstructing the very ground upon which this category is founded.

Sinha, Amita, University of Illinois at Urbana Champaign

Cultural Heritage Planning of Sacred Sites in India: A Case Study of Rockfort Temple At Tiruchirapalli, India

The paper presents a case study of a sacred site in India - Rockfort Temple Complex at Tiruchirapalli. A group of excavated and structural temples in Tiruchirapalli are located on a hill on the banks of the river Cauvery housing temples of Shiva, Parvati, and Ganesha. The hill was also the site of a medieval fort and became the nucleus of urban growth over time. Restoring and developing this richly layered and complex site with its ever increasing numbers of pilgrims is a challenge. Overwhelming growth of commerce within the last half century has resulted in many problems such as traffic congestion, confusing circulation, and visual chaos, which in turn have led to the loss of sacred ambience. We propose that conservation of sacred landscape become an urban planning and design tool. The structure of the pilgrim landscape constituted by circumambulatory paths, temples and ghats on river bank, ponds and groves, temples and

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dharamshalas (rest houses) can be clarified and made legible by minor design interventions such as restoring historic buildings, reviving the holy tanks, planting sacred trees, and building rest pavilions along the pilgrim path.

Smith, Monica, University of California - Los Angeles

The Relative Value of Ritual, Kingly, Poetic and Grammatical Texts for Archaeological Interpretation in South Asia's Early Historic Period

The "written" works of the past three thousand years present a variety of challenges to those who use them in conjunction with archaeological evidence. Any text that we see in a printed document today has undergone numerous transformations from the time it was first created: oral traditions that were transcribed and recopied may conflate many generations of copyists' revisions, while political and religious texts offer prescriptions that may not have been actualized. This paper focuses on the writings preserved from the first era of extensive physical records, the Early Historic period (c. 3rd c. B.C. to 4th c. A.D.). In comparing the types of written traditions, I suggest that political treatises should be perceived differently from cultural works since the rationale for their creation and subsequent transmission were different: political treatises are likely to have preserved an idealized concept of social order, while religious and poetic texts were likely to have been copied and preserved because of their resonance with actual conditions. The different textual traditions are evaluated with reference to the archaeological site of Sisupalgarh in eastern India, where specific details of local inscriptions can be compared with texts on urban configurations and social actions.

Smith, Frederick, University of Iowa

The Reification of Medical Diagnoses in Dharmasastra Texts on Spirit Possession

Certain early second millennium Sanskrit texts of the genre name karmavipåka have utilized the diagnoses of spirit possession found in foundational Ayurvedic texts and transformed them into an exegesis on dharma. This amounted to an appropriation of mental disease by brahmanical forces and a normativizing of ritual exorcistic practice. This paper will examine the way this has played out in the Madanamahår^ava, a karmavipåka text of the fourteenth century, and the effects this had, if any, on the practice of possession and exorcism on the ground.

Snellinger, Amanda Therese, Cornell University

New Generation and New Representation: The Role of Student Movements in Politics and Civil Society

Linz posits that social movements are more flexible than political parties because they are not fixed systems that are beholden to public for votes. They can criticize the parties and foil the parties' pragmatism with idealism. This categorical distinction pushes me to analyze a description I received during my field research of the joint students' movement in Nepal in 2003 and 2004 and its connection to the five party "movement against regression". I was often told that the student movements were social movements. In this paper I propose to explore the role of

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student movements in Nepal since the establishment of democracy by contrasting their hyper-idealized position as social movements with the common criticism that they are an entrenched political tactic of the student organizations who are party appendages. I will place my field interviews within the contextual history of Nepali student politics in order to explore the understandings of student movements held by the students, politicians, and the public to determine their historic role and how that has changed since the establishment of multi-party democracy. I will use this case study to re-evaluate classical definitions of social movements and their relationship to political systems.

Solanki, Gopika, McGill University

Blurring Boundaries, Sharing Authority: State-Community Negotiations and Gender Justice

Consolidation of democracy in multi-religious and culturally plural society such as India has required accommodation of different religious communities through imaginative institutional arrangements. The paper focuses on one such example of democratic pact between religious communities and the Indian state through highlighting contentions over personal laws, i.e., laws regulating family relations such as marriage, divorce, adoption, maintenance, custody and inheritance. The debate in the Indian context is about the nature and extent of state intervention in 'internal spheres' of communities. Implicit in this debate is the concern about intra-group equality within religious communities as personal laws impact women's rights and status within the family.

Drawing on ethnographic fieldwork conducted in India between 2002-2003 and placing state-society relations at the centre of its theoretical approach, the paper discusses the Indian model of legal pluralism as a power-sharing arrangement between the state and the majority and minority religious communities in the matter of personal laws. The paper also outlines the nature of collusion and conflict between the public authority of the state and the private authority of communities and focuses on women's agency in challenging patriarchy in state-run as well as community-governed institutions.

Somlai, Iván Gyozo, Thompson Rivers University

The Web in the Shadows

There has been an exaggerated simplification by maintaining that there are two sides to the conflict in Nepal: the Maoist insurgents and the government. This is understandable in that most conflicts are between, and are settled by, two adversaries. However, in the context of Nepal, assiduous mapping of and discussions with a large number of people, coupled with personal experience throughout the country, has shown that there is a web in the shadows: a collection of independent and yet interlinked individuals and groups--some of whom are in the open, while some of whom remain in the background--which bear considerable influence over the two "official" adversaries. The stakeholders, therefore, are numerous, yet there is virtually no recognition of their influence or the necessity of somehow including them in a planned fashion within a potential negotiation framework. This neglect by world and national bodies is

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contributing to the stagnation of efforts in establishing meaningful, well-prepared negotiations. This presentation highlights the mapping, illustrates some relationships and discusses the resulting pre-conditions that eventually would be required for successful negotiations.

Soneji, Davesh, McGill University

"No More Nautches in Poodoocottah": Colonial Modernity, Memory and the Devadasi Dance Tradition of the Viralimalai Murukan Temple

R. Muttukkannammal, the last dedicated devadasi of the Murukan temple at Viralimalai in Pudukkottai district, remembers dancing to English marching-band songs when the Maharaja of Pudukkottai would come to her temple. But by the 1930s, devadasi performances in both the temples and courts of Tamilnadu had become merely perfunctory as far as temple administrators, priests, zamindars, and audiences were concerned. Transmogrified by colonial modernity and the discursive contours of "social reform," the performance culture and lifestyles of devadasis in the Pudukkottai and Tanjavur districts had become irrevocably divested of function or meaning. For devadasis themselves however, performance was the primary medium through which resistance to the "Anti-Nautch" movement was staged on the one hand, and collective identity was ossified on the other. Using ethnographic data and analyses of specific genres within the dance repertoire, this paper illustrates the innovative ways in which the devadasis of Viralimalai transformed and negotiated their identities in relation to the temple and court before, during, and after the implementation of the Anti-Devadasi Act of 1947.

Sosale, Sujatha, University of Iowa

Vernacular Modernizations: An Exploration of the Social Place of Newer Media in Urban South Indian Homes

In recent years, the phenomenal growth of the information technologies sector in India has prompted a growing self-consciousness of people's relation to media technologies, in particular the computer, the Internet, and satellite and cable television. A principal and less-studied sphere that these newer media have begun to increasingly penetrate is the domestic space of the home and the family. In this paper, I explore the place and dynamics of newer media technologies in domestic contexts in urban South India, a region currently experiencing a boom in information technology industries. I draw on recent field research to present an initial exploration of cable television, the computer, and the Internet in urban South Indian homes. The initial findings suggest that the social place of newer media in such settings emerges from a dialectic engagement with two factors—(a) the more traditional (mass) media-- primarily terrestrial television but also print and radio, and (b) the discourse of information and communication technologies in the public arena.

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Sreenivasan, Ramya, University at Buffalo, State University of New York

Patrons for a heroic past: Alauddin Khalji's conquests in sixteenth-century Malwa

This paper examines the Rajaprasasti, a Sanskrit mahakavya composed in the 1670s about the Mewar king Raj Singh (r. 1652-1680). It is unusual among mahakavyas in the fact that it was inscribed on the embankment of a huge lake, the Rajsamund, and also because much of its content deals with the building of the lake. The creation of both the poem and the lake must be viewed within the larger context of the Mewar court's attempt to rival Mughal cultural production in the aftermath of their submission to Mughal power in the early 17th century. The choice of language and genre as well as various peculiarities of this text will be analyzed as a response by a regional Indic court to the challenge of Mughal political an cultural dominance. Through sponsoring such poetic compositions, building numerous large monuments, and commissioning illustrated manuscripts on the Ramayana among other topics, the Mewar kings constructed a Rajput Great Tradition that endures to this day.

Sridharan, Shriya, State University of New York, Binghamton

Religious Spaces in South India: Negotiations with the Contemporary

My paper would examine a South Indian temple complex, and in doing so theorize and locate the 'contemporary' in this religious space. It is situated within a larger project of fashioning a framework, within Indian architectural history, for discussing contemporary issues and theories in relation to the so-called 'traditional' spaces which are always deriving their meaning and value from the past.
Specifically, this paper would discuss the Srirangam temple in its negotiations with the categories of 'traditional' and 'modern'. These negotiations, as they get played out in the contemporary use of the temple, would be analyzed in its different rituals and activities. The primary questions which I would engage with are; how and why does a temple maintain its symbolic function as an 'authentic' traditional space? What aspects of 'modernity' are being accommodated in the fulfillment of such a function? Can this space, its architecture and uses, be theorized without bringing in connotations of 'moral' decay and artistic decline as set in place in Indian architectural history by colonial authors?

Srinivas, Tulasi, Wheaton College

Sacra And Ephemera the Cultural Toporpahy of the Transnational Sai Movement

Despite a broad and growing devotee base for the transnational Sathya Sai Movement, little research exists on Sai religious commodities (ephemera and sacra): their meanings, their patterns of circulation, and their production and exchange in the world of Sai devotion. This paper is an ethnographic examination of the cultural geography of the Sai ephemera. I examine these ephemeral representations of Sai Baba and discuss how their meaning, and their value/ power is

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shaped, and reshaped, through the dialogue between the Sai organization and devotees. I also examine how the religious commodities legitimate Sai Baba's charismatic authority through innovative strategies of affiliation. This study problematizes the expansion of constructed religious experience through mechanisms of cultural translation, and the role that the material world of the Sai ephemera play in this experience.

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Sur, Abha, Massachusetts Institute of Technology

Scientism and the Language of Egalitarianism

Meghnad Saha was India's most distinguished astrophysicist of the 20th century. This presentation analyzes the scientific writings, social commentaries, and personal correspondence of Meghnad Saha to trace the trajectory of his views on science and society—from his early adherence to scientism to his later embroilment in the politics of science. I will argue that Saha's enduring opposition to caste discrimination and his consistent advocacy of an egalitarian science mediated both the content of his science and his place in the hierarchy of Modern Indian science.

Suri, Anirudh, Haverford College

India-China Relations: Strategic Cooperation or Rivalry in the 21st Century?

India and China, the two most populous and fastest growing nations of the world, will undoubtedly play a major role in 21st century international economic and political relations. Accordingly, this paper looks at the past and current strategic aspects of the India-China relationship to examine possible future scenarios for cooperation between the two states in the economic and security realms. On the economic front, with increasing talk of "Chindia"- synergy and complementarity between the Chinese and Indian economies, I explore the possible ways in which India and China can capitalize on the service-led and manufacturing-led sectors, respectively, of their economic structures. The paper will then look at the possibility of China and India learning useful lessons from each other in the handling of their respective border and security issues with a special focus on their energy and oil procurement strategies. By finally discussing the impact of thorny issues including Tibet, Sino-Pakistani military cooperation, and outstanding border issues, I will build alternative scenarios for the Sino-Indian relationship. This paper concludes that despite potential divergences in perceptions and approaches, China and India will follow pragmatic policies of cooperation for mutual benefit rather than compete for supremacy in the Asian region.

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Talbot, Cynthia, University of Texas at Austin

Constructing a Rajput Great Tradition: The Rajaprasasti & Mewar Kingship

This paper examines the Rajaprasasti, a Sanskrit mahakavya composed in the 1670s about the Mewar king Raj Singh (r. 1652-1680). It is unusual among mahakavyas in the fact that it was inscribed on the embankment of a huge lake, the Rajsamund, and also because much of its content deals with the building of the lake. The creation of both the poem and the lake must be viewed within the larger context of the Mewar court's attempt to rival Mughal cultural production in the aftermath of their submission to Mughal power in the early 17th century. The choice of language and genre as well as various peculiarities of this text will be analyzed as a response by a regional Indic court to the challenge of Mughal political an cultural dominance. Through sponsoring such poetic compositions, building numerous large monuments, and commissioning illustrated manuscripts on the Ramayana among other topics, the Mewar kings constructed a Rajput Great Tradition that endures to this day.

Tartakov, Gary Michael, Iowa Sate University

A Geography of Dalit Pilgrimage

Every cultural community possesses a shared geography as well as a shared history, and imagery. For the Dalits of contemporary India there exists an emerging consciousness of such a geography, marking out the major locations of their recent history and providing a template for community building consciousness raising. A number of the most important sites for a progressive Dalit identity are marked by recognizable monuments. Some are already beginning to receive regular visits that approximate in important ways the sort of regularized visitation that are called pilgrimage in the discourse on religion. We are here speaking of another sort of a social institution that is more accurate to call political than religious. One of the goals in the paper will be to consider the difference between religious and political pilgrimage.

Thomas, Job, Davidson College

Cotton Paintings

The works of British artists such as Kettle, the Daniells and Chinnery, who traveled to India between1750 and 1850 have been well studied as examples of British interaction with India. Except for stray references about the employment of Indians to assist these visiting artists, no notice has been made of the works of Indian artists who were influenced by the British. An unnoticed album of water color paintings of cotton plants, each about 24" square, made in 1862 by Indians trained by British in Madras, gives us glimpse of these artists' skills. The artists were the students of the art school in Madras, started in 1850 by Dr. Alexander Hunter, now known as Government College of Arts and Crafts. In order to secure funding for the school from the East India Company, Dr. Hunter sent examples of his students' works to the Board of Directors. He

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tried to convince the Board that Macaulay's 1835 goal of creating a class of people "Indian in blood and colour, but English in taste, in opinions, in morals and in intellect" was being achieved. I chanced to find the album in a store room of the Government College of Arts. My paper is about that album.

Thomas, Aparna, Cornell College

Formal and Informal Institutions: Gender and Participation in the Panchayati Raj.

In April 1993, the Indian Parliament passed the 73rd Constitutional Amendment, reforming the structure of local governments and generating debate regarding women's political participation. As a greater number of women contest elections, assessing their effects on the Panchayati Raj becomes increasingly relevant.

This study deals with the effects of the Indian women's reservation bill in changing policies at the local government level in ways that address women's interests. The research will address two questions: 1) Are women really participating in panchayati raj politics, or are they merely present? 2) Have quotas as institutional mechanisms made a difference in policy outcomes favorable to women? The study examines agendas before and after the introduction of quotas in order to measure their impact. Using a qualitative research design and multiple methods, I explore women's participation in Maharashtra.

I argue that formal institutional initiatives have resulted in successful women's participation, and in some cases women have effectively used the space and opportunities provided by the state to include issues important to them. Drawing from institutional literature and feminist theory, I contend, however, that reservations are a necessary but not a sufficient step towards the goal of gender equality in politics.

Thoms, Christopher, Knox College

Some Thoughts on the Democratization of Community Forestry in Nepal

Community forestry in Nepal is a fairly successful conservation strategy, largely because of restrictions on resource extraction rather than active forest management. Contrary to its conservation success, however, community forestry has so far proven less successful as a poverty alleviation strategy. There exist considerable inequities within community forestry in terms of forest resource access, control, and especially decision-making. Women often play only token roles in community forest decision-making and few user group governing committees include members
from dalit or occupational castes. When such members of traditionally disadvantaged groups do serve on user group committees, their participation tends to be marginal. In this paper I argue this means, in effect, that an institution specifically meant to increase people's participation on a large scale is actually presenting opportunities to limit certain

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people's participation. As a remedy, I argue that new legal instruments and institutional arrangements must ensure fair participation in community forest decision-making and benefit distribution for marginalized groups.
Towards that end, I consider a strategy of democratization for community forestry, and suggest ways that community forest user groups could be organized so that all interests are represented on forest user group committees and engaged in decision-making.

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Tomsky, Terri, University of British Columbia

"A Prolix and Variegated Archive?": Anthologizing Partition Narratives"

In 1991, Aijaz Ahmad argued for a new theory on Indian literature that accounts for its complex and multilingual aspects, its diverse histories, and the indeterminacy of the category "Indian." More than a decade later, the North American academy continues to neglect the theoretical demands of studying Indian literatures and ignore Ahmad's imperative. This marginalisation is doubly felt in the arena of Partition literature, since the historical event remains under-researched by North American scholars, and the Indian partition continues to be understood on the basis of a few canonical texts.

In contrast, India has recently witnessed a burgeoning production of partition literature, particularly in the form of anthologised works, written and translated into English. I argue that we must look closely at the emergence of these anthologies to comprehend the way this genre of writing works as a critical apparatus, resituating and complicating the partition experience. By examining *No Woman's Land* (2004), *MapMaking: Stories of 2 Bengals* (2003) and *Translating Partition* (2001), I argue that these compilations, with their class, gender, regional and linguistic emphases, make possible the first steps towards the realisation of Ahmad's theory, while offering a lens with which to demystify the rubric of nationalism and collective history.

Trautmann, Thomas, University of Michigan

Explosion in the Grammar Factory

The modern project of making grammars of every language in order to infer the historical relations among them and among the peoples who spoke them was carried around the world by the imperial expansion of Europe in the eighteenth century. India was crucial to the conceptualization of the Indo-European language family, which became a model case for this project. British India was also connected with other comparable formations, especially the concepts of the Dravidian and Malayo-Polynesian language families and the affiliation of the Gypsy language with Indo-Aryan languages. British India was so very productive for the development of historical linguistics because knowledge-exchanges between Europe and India brought the highly developed Indian linguistic science to bear upon this European project. The exchange of knowledge is most clearly seen in the emergence of the concept of the Dravidian language family, the first published expression of which was paper by F.W. Ellis in 1816.

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Trawick, Margaret, Massey University

Saiva Siddhanta, Samkhya, and Sorcery

In everyday life in south India and Sri Lanka, sorcery is experienced as a practice in which one person sends a spirit being or force to occupy the life and/or body of another person, generally for destructive purposes. However, a spirit with or without malign intent may of its own accord occupy a person, and thereby ensorcel them. Finally, a person may ensorcel herself, or invoke a god to ensorcel her with the god's presence (arul). In such a case, the person benefits by being ensorcelled, i.e., occupied and owned by another.

In the philosophical systems of Saiva Siddhanta and Samkhya, the whole living world is viewed as ensorcelled. Each person is alienated from himself (as Samkhya would have it), or alienated from Siva (as Saiva Siddhanta would have it) by the fact of his very embodiment. Intense spiritual practice is thereby necessary to unensorcel oneself.

Vajracharya, Gautama, University of Wisconsin, Madison

Baldheaded Monks and Buddha's Usnisa

Art historians of earlier generation aptly noticed that the ancient Buddhist art of India is devoid of any representations of Buddhist monks. Apparently, however, any satisfactory explanation of this phenomenon was not then available, which explains the paucity of any full length discussion on this subject. Some scholars like Coomaraswamy did study the symbolism of Buddha Sakyamuni's usnisa in detail but without any reference to Buddhist monks' bald head, the very antithesis to the usnisa. Our study of a peculiar belief system of the aestivation/monsoon culture, recorded in the Vedic and astrological texts of classical period indicates that both these subjects are closely associated with the symbolic significance of hair and vegetation.

Valiani, Arafaat, Williams College

Formation of Dissent: On the Possible Origins of Militancy in Gujarat

Despite an ever-increasing number of studies on communal violence and the anti-Muslim pogrom of 2002 in Gujarat, little scholarship addresses the historical process by which " militancy" or violence may actually become meaningful forms of collective mobilization. In hopes of shedding light upon recent violence and militancy in Gujarat, this paper will identify the origins of militant dissent in the state focusing on Gandhian non-violence in the late 1920s. Drawing upon approximately three years of ethnographic and archival fieldwork in Gujarat, this essay illustrates how participation in and training for collective militancy in Gujarat was culturally constructed and experimented with, by Gandhi and his " disciple-leaders", in manners that can thought of as " militant" but with complex relationships to forms of " violence". Such

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constructs for collective dissent may include the invocation of concepts such as " duty", " sacrifice", and " submission" from bodies of institutionalized " religious" knowledge.

Van Hollen, Cecilia, Syracuse University

Rethinking Gender and Stigma: Social Responses to HIV/AIDS in Tamilnadu, India

It is widely known that HIV/AIDS is a stigmatized disease in India. It has also been argued that this stigma is gendered; that women living with HIV/AIDS (WLHA) are blamed more and face greater discrimination for their HIV status than men. Based on ethnographic research on the persepctives and experiences of WLHA in Tamilnadu, I argue that the role that gender plays in social responses to HIV/AIDS is in fact highly complex and varied. This paper examines how WLHA perceive the relationship between gender and stigma and how they act in response to these perceptions. WLHA state that whereas women receive more blame within the family, men face more stigma and discrimination in the public sphere and that men have fewer options for support from NGOs and "Networks" than women. Furthermore, as HIV testing in pregnancy becomes more common, women are increasingly discovering their status before their husbands. This has important implications for the dynamics of gender and stigma. I will explore how WLHA respond to an HIV+ diagnosis in pregnancy and will pose the question as to whether this context may lead to a reconsideration of normative gender roles for women in Tamilnadu.

Venkatesan, Archana, St. Lawrence University

The Home of the Goddess: Procession and Architectural Space in the Antal Temple of Srivilliputtur

The temples of South India are known as koyil—or the home of the king, where the god is imagined as the king of a particular regional domain. In the temple town of Srivilliputtur in South India, the temple is the home of the local goddess, Antal and architecturally maps the mythologies of her life. In this paper, I will use emic poetic categories that juxtapose the interior world of domesticity with the exterior realm of kingship to read the architectural design of Antal's temple in Srivilliputtur. To do so, I will focus on the December festival celebrated exclusively for the goddess Antal and the processions of the goddess through the streets during this ten day celebration. In this paper, I argue that the goddess' processions in December and her movement between the interior of the temple and the external world of the city, map the tensions between her personality as the loving consort of the god and the sole sovereign of her local kingdom.

Vimalassery, Manu, New York University

Wife Murderers, Ganja Fiends: Indian Masculinities under British Indenture

The abolition of slavery in the British Empire created a crisis of labor control for former British slaveowners, especially those members of the Caribbean and Pacific sugar plantocracies. Planters experimented with several schemes before settling on a large-scale indenture system shipped Indians and Chinese to British and Spanish sugar colonies around the world. This paper

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focuses on racial and gendered discourses of violence and vice invoked and contested by different players in the system, including British colonial officials, absentee planters and their employees on plantations, Indian nationalists, and Indian men serving indentureship contracts. I focus primarily on experiences and discourses surrounding Indian men in Trinidad, Guyana, and Fiji to examine issues of labor control and reproduction, management and contestation of Afro-Indian relations on plantations, and the erasure of Indian women's voices from the struggles to shape and define the workings of indentureship. I will examine historicize contemporary South Asian diasporic gender and racial relationships in the Caribbean and the Pacific, almost a century before they are debated in the U.S. context. This situates South Asian Diasporic communities in the Americas squarely within the aftermath of slavery and the concurrent European and U.S. colonization of the Pacific.

Wagle, Udaya, Marist College

Who Deserves What? Economic Inequality in Kathmandu

Studying economic inequality has become increasingly important because of its multidimensional effects on human and societal well-being. Using recent survey data, this paper operationalizes income and wealth as proxy measures and explores economic inequality in Kathmandu. While income and wealth have mutually reinforcing relationships, they manifest rather different characteristics indicating that high (low) income households are not necessarily the households with high (low) wealth. The suggestion that spatial segregation, human capital and capability, inheritance, and household composition hold power to explain most part of economic inequality—with almost no systematic role for discrimination—provides enormously useful information for policymakers seeking to curb economic inequality in Kathmandu.

Waraich, Saleema, University of California-Los Angeles

Politicking Parapets: The Symbolic Significance of the Lahore Fort

This paper examines the history of the Lahore Fort from the late British period to its current status as one of Pakistan's key national symbols. Although the symbolic significance of the Lahore Fort was unrealized during the struggle for Independence from British rule and the quest for a separate nation for Muslims, today it is arguably the most popular monument associated with Pakistan's legacy. Its image is found throughout the nation; be it on the 50 rupee note or splashed across magazine advertisements and billboards. Yet, the fort's success as a commoditized icon is in sharp contrast to its current inclusion on UNESCO's "List of World Heritage in Danger." Numerous Pakistani newspaper editorials indicate how the deterioration of national monuments like the Lahore Fort function as a metaphor for the current state of national affairs. The Lahore Fort has become emblematic of South Asian Muslims' glorious but lost heritage, their inferior status under Sikh and British rule, and consequently, an example of the need and justification for their self-rule. More recently, in lieu of several decades of political instability, it has also become a symbol of Pakistan's unfulfilled destiny.

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Weinstein, Laura, Columbia University

Village Court, Temple Court and Durbar Court: Exhibiting Craft in Delhi, 1956-2005

Founded in 1956 under the administration of the Ministry of Textiles, the National Handicrafts and Handlooms Museum in Delhi was originally envisioned as a place where artisans could work and exchange ideas, not a tourist destination. Since then, the museum has been reinvented multiple times. Most recently, in 1991, Jyotindra Jain and Charles Correa radically altered the museum, presenting the collection in what Barbara Kirshenblatt-Gimblett has called an in-situ exhibition. The museum now appeals to global tourists, an oasis of Indian rural life amid the bustle of the city.

This paper follows the metamorphoses of the handicrafts museum, from its early-independence inception to its current form. It tracks the craft museum's history as an institutional embodiment of conceptions of the past and rural culture in relation to the modern nation-state. The discussion considers the 19th and 20th century historiography of craft, rural craft's rebirth as a global commodity, and contemporary international debates on the role of craft museums. Finally, recent changes in the National Handicrafts Museum will be explored that raise questions about the conception of craft in the twenty-first century.

Wentworth, Blake, University of Chicago

Falling from the Balance: The Making and Loss of Tamil Womanhood

As we traverse the expanse of Tamil literature, we find poets meditating on the qualities of womanhood. Their texts invite us to reflect on a subject that does not seem to have been regarded as self-evident: what makes a woman, and what, to ask the more incisive question, makes a proper woman? For the Tamil culture that emerges refracted from the lens of its literature, womanhood has a profoundly social character in these texts, from the conventions of physical self-presentation to the attitudes and demeanor that stand behind them. A woman, these texts point out, takes a social role that is made not born; she is fashioned. A principal feature of this condition is denoted by the word karpu, a term that refers broadly to a chaste sense of decorum. In this presentation, I will explore the idea of karpu by engaging texts that describe women who are unable to maintain it, from selected cankam poems to Muttollayiram and the processional genre of ula. What surfaces, is a rich paradox that can help us better understand the narratives of Tamil heroines: an exemplary feature of womanhood is the unrelenting potential to lose it.

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Whitaker, Mark, University of South Carolina-Aiken

Internet Counter Counter-Insurgency: Tamilnet.com and Ethnic Conflict in Sri Lanka

This paper concerns the ways in which a small group of Sri Lankan Tamil nationalists have used an internet news site, Tamilnet.com, to counter what they believe to be government attempts to suppress Sri Lankan Tamil separatism by the use of standard count-insurgency techniques. This group, whose activities I have followed for ten years, have their own analysis of Sri Lankan ethnic politics, and of their place in what they see as a threatening international order. This paper will discuss their efforts to inject their views into a closed-down, Sri Lankan public sphere by viewing them against the background provided by the surrounding socio-cultural history of Sri Lanka's ethnic conflict. This conflict, in turn, will be viewed through the lenses of two, seemingly contrasting, theories of public culture: namely, Habermas' normative model of a properly constituted 'public sphere' versus Gramsci's discussion of hegemony. This contrast will provide the proper vantage point for illustrating how Tamilnet.com's internet insurgency, somewhat inadvertently, provoked a kind of alternative public sphere in which Sri Lanka's combatants were forced to take up issues that interethnic violence and state counter-insurgancy techniques had formerly placed beyond inter-communal discussion.

Wright, Theodore, SUNY-Albany

South Asian Muslim Naming for Identity vs. Name-Changing Practices for Concealing Identity: Comparative Perspectives

The vast majority of South Asian Muslims are immediately identifiable (by themselves and by hostile others) by their Arabic, Persian and Turkish personal names. This renders them vulnerable to discrimination and even targeted attacks during riots. By contrast, in the West since ca. 1800, many people, especially among religious minorities, have resorted to name changing to escape discrimination and persecution. The risk in the latter choice is loss of identity over generations. There are a few exceptions to my generalization about South Asian Muslims among the small business communities, some of them Ismaili, on the West coast of India. Such communities are enabled under the doctrine of Takiyya (dissemblance) to conceal their identity when under persecution. Who would have known that the richest man in India, Premji, is a Muslim, without seeing his first name, Azeem. In the West, the Nazis, when confronted with the difficulty of singling out Jews for persecution due to name changing, required all Jews to add the names Abraham or Sarah to otherwise Christian-sounding names. In my paper I will address alternative ways of expressing or hiding identity through naming practices and evaluate the implications of these practices for South Asian Muslims.

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Yeolekar, Mugdha, University of British Columbia

Gujarat Carnage: A Unique Case of Regional Consciousness or a Trendsetter in Indian Politics

Gujarat has seen communal riots in 1969, 85, 92 and recently in 2002. However the active participation of people from all sections of the society, the brutality of violence and the spread of violence in yet peaceful areas make Gujarat 2002 a unique phenomenon.

Why was Gujarat 2002 a unique phenomenon? Why did the riots occur in Gujarat? This paper argues that the riots in 2002 were a result of a systematic effort by the right wing civil society organizations. The pogrom could be successful in Gujarat due to the culture of communalism that was systematically spread by the Hindutvavadi civil society organizations. In other words, it was the unique socio-cultural environment in Gujarat that was responsible for the occurrence of riots.

Following the institutionalist argument of Paul Brass, this paper explains that the communal carnage in Gujarat was not a spontaneous reaction to the Godhra train tragedy; instead, it was a result of a systematic process of the construction and homogenization of religious identities. To conclude, the main argument being made here is that riots occurred in Gujarat due to the specific socio-cultural settings in 2002 and therefore Gujarat carnage cannot be considered as trendsetter in Indian politics.

Young, Katherine, McGill University

Iconography, Sampradaya, and Canon: the Srivaisnava Story

In the past several decades, the renovation of Srivaisnava divine places (divyadesas) has included modern pictures of the alvars (poet-saints of the 7th-9th centuries) and acaryas (teachers of the 11th -16th centuries). In this paper I will focus on representations of Nammalvar, Madhurakavi, Nathamuni, and Yamuna in both these modern paintings and traditional sculptures found in important temples associated with the lives of these figures such as Alvar-tirunagari and Sriviranarayanapuram. I will argue that iconography helps us understand a pivotal episode in the formation of the Srivaisnava lineage (sampradaya) and its canon (Nalayira-divya-prabandham). This challenges the hagiographic accounts that have been accepted into modern scholarship (albeit emptied of supernatural elements).

Zaman, Taymiya, University of Michigan

Revivalist Pedagogy within an Islamic Context: The Case of the Tabligh Jama'at

In 1917, Maulana Mohammad Ilyas, a scholar and mystic, began his career as a teacher in Mewat, India. He is reported to have spent much time in seclusion and prayer, and to have designed a curriculum according to which he taught his students. By 1926, Maulana Ilyas had begun training groups (jama'at) of students to visit houses in Mewat to invite Muslims to Islam. Within forty years, Maulana Ilyas' Tabligh Jama'at had become the largest transnational religious movement in the world. However, the Tabligh Movement remains understudied

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because it sees Islamic revival as the revival of Islam in the hearts of individual Muslims. This radical notion of social change, which is introspective and sealed off to outsiders, is not easily incorporated into the intensely public narrative of political history. This paper examines the methods of the Tabligh Movement that have contributed to its success in creating a discursive community united by the views that its participants hold about space and time. These views and their practical application provide us with an answer as to how the Tabligh Movement has ensured its survival in spite of the challenges posed by rapidly changing historical, political, and social contexts.

Zitzewitz, Karin, Columbia University

Salvage Photography: Collecting Folk Visual Culture in the Gujarat Countryside

In the mid-1960s, three Gujarati artists began to travel the hinterland of Gujarat in search of rumored or remembered visual forms. Jyoti Bhatt, Raghav Kaneria, and Bhupendra Karia began by traveling directly to well-known public spaces—festivals and markets—in order to find visual idioms that they could document and then cite in their own "modern" artistic practices of graphic art and sculpture. They soon amended their method of travel to include stops in the villages in between, where they began to photograph women with their domestic art, including marriage wall paintings, embroidery, and other forms. In the process of travel, which was itself both difficult and transformative for these young artists, a straightforward project of collection turned into a more genuine experiment in documentary photography. This paper explores the ideas of visual culture and of the countryside that motivated this shift. It places their project within a larger frame of "indigenist modernism," a movement which had the development of a productive notion of visual culture as its goal.

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